11

THE HISTORY OF RUSSIA, OR The Government of the Emperour OF MUSCOVIA,

with the manners and fashions of the people of that Countrey.

By G. FLETCHER sometimes fellow of Kings Colledge in Cambridge.

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BIBLIOTHECA·BOMBELLIANA·

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The description of the Countrey of Russia, with the breadth, length, and names of the Shires.

CHAP. I.

THE countrey of *Russia* was sometimes called *Sarmatia*. It changed the name (as some do suppose) for that it was parted into divers small and yet absolute governments, not depending nor being subject the one to the other. For *Russe* in that tongue doth signifie as much as *to part, or divide*. The *Russe* reporteth that foure brethren, *Truban*, *Rurico*, *Sineus*, and *Truvirus*, divided among them the North parts of the countrey. Likewise, that the South parts were possessed by foure other, *Kio*, *Stieko*, *Choranus*, and their sister *Libeda*: each calling his territorie after his own name. Of this partition it was called *Russia*, about the yeare from

Christ 860. As for the conjecture which I find in some Cosmographers, that the *Russe* nation borrowed the name of the people called *Roxellani*, and were the very same nation with them, it is without all good probabilitie, both in respect of the etymologie of the word, (which is very far fet) and especially for the seat and dwelling of that people, which was betwixt the two rivers of *Tanais* and *Boristhenes* (as *Strabo* reporteth) quite another way from the countrey of *Russia*.

When it bare the name of *Sarmatia*, it was divided into two chief parts: the *White* and the *Black*. The *White Sarmatia* was all that part that lieth towards the North, and on the side of *Liefland*: as the Provinces now called *Duyna*, *Vagha*, *Ustic*, *Vologda*, *Cargapolia*, *Nevogradia*, &c. whereof *Novogrud velica* was the Metropolis or chief citie. *Black Sarmatia* was all that countrey that lieth Southward, towards the *Euxin*, or *Black Sea*: as the dukedome of *Volodemer*, of *Mosko*, *Rezan*, &c. Some have thought that the name of *Sarmatia* was first

taken

taken from one *Sarmates*, whom *Moses* and *Josephus* call *Asarmathes*, sonne to *Joktan*, and nephew to *Heber*, of the posteritie of *Sem*. But this seemeth to be nothing but a conjecture taken out of the likenesse of the name *Asarmathes*. For the dwelling of all *Joktans* posteritie is described by *Moses* to have been betwixt *Mescha* or *Masius* (an hill of the *Amonites*) and *Sephare*, near to the river *Euphrates*. Which maketh it very unlikely that *Asarmathes* should plant any colonies so farre off in the North & Northwest countries. It is bounded Northward by the *Lappes* and the North *Ocean*: On the Southside by the *Tartars* called *Chrims*. Eastward they have the *Nagaian Tartar*, that possesseth all the countrey on the Eastside of *Volgha*, towards the *Caspian* sea. On the West and Southwest border lie *Lituania*, *Livonia*, and *Polonia*.

The whole countrey, being now reduced under the government of one, containeth these chief Provinces or Shires: *Volodemer* (which beareth the first place in the Emperours style,

becauſe their houſe came of the Dukes of that countrey) *Moſko*, *Niſnovogrod*, *Plesko*, *Smolensko*, *Novogrod velica* (or *Novogrod* of the low countrey) *Roſtove*, *Yarualave*, *Bealozera*, *Bezan*, *Duyna*, *Cargapolia*, *Meſchoua*, *Vagha*, *Viiuga*, *Ghuletſa*. Theſe are the naturall ſhires pertaining to *Ruſſia*, but farre greater and larger then the ſhires of England, though not ſo well peopled. The other countreys or provinces which the *Ruſſe* Emperours have gotten perforce added of late to their other dominion, are theſe which follow, *Twerra*, *Voughonia*, *Permia*, *Vadska*, *Boulgharia*, *Obernigo*, *Obdonia*, *Obdoria*, *Condora*, with a great part of *Siberia*: where the people, though they be not naturall *Ruſſes*, yet obey the Emperour of *Ruſſia*, and are ruled by the laws of his countrey, paying cuſtomes and taxes as his own people do. Beſides theſe he hath under him the kingdomes of *Cazan* and *Aſtracan*, gotten by conqueſt not long ſince. As for all his poſſeſſion in *Lituania* (to the number of 30. great townes and more) with *Nerve* and *Dorp* in *Livonia*, they are quite gone,

gone, being surprised of late years by the kings of *Poland* and *Sweden*. These Shires and Provinces are reduced all into foure *Jurisdictions*, which they call *Chetfyrds* (that is) *Tetrarchies* or *Fourthparts*, whereof we are to speak in the title or chapter concerning the Provinces and their manner of government.

The whole countrey is of great length and breadth. From the North to the South (if you measure from *Cola* to *Astracan* which bendeth somewhat Eastward) it reacheth in length about 4160 verst or miles. Notwithstanding the Emperour of *Russia* hath more territorie Northward, farre beyond *Cola*, unto the river of *Tromsthua*, that runneth a 1000. verst, welnigh beyond *Pechinga*, near to *wardhouse*, but not inire nor clearly limited, by reason of the kings of *Sweden* and *Denmark*, that have divers towns there as well as the *Russe*, plotted together the one with the other, every one of them claiming the whole of those North parts as his own right. The breadth (if you go from that part of his territorie that

lieth fartheſt Weſtward on the *Narve* ſide, to the parts of *Siberia* eaſtward, where the Emperour hath his garriſons) is 4400. verſt or thereabouts. A verſt (by their reckoning) is a 1000 paces, yet leſſe by one quarter then an Engliſh mile. If the whole dominion of the *Ruſſe* Emperour were all habitable, and peopled in all places, as it is in ſome, he would either hardly hold it all within one regiment, or be overmightie for all his neighbour Princes.

of the Soil and Climate.

CHAP. II.

THe ſoil of the countrey for the moſt part is of a ſlight ſandie mould, yet very much different one place from another for the yield of ſuch things as grow out of the earth. The countrey Northwards towards the parts of S. *Nicholas* and *Cola*, and Northeaſt towards *Siberia*, is all very barren, and full of deſert woods, by reaſon of the climate, and extremitie of the cold in winter-time. So likewiſe along the river *Volgha*, betwixt

twixt the countreys of *Cazan* and *Astracan*, where (notwithstanding the soil is very fruitfull) it is all unhabited, saving that upon the river *Volgha* on the westside the Emperour hath some few castles with garisons in them. This happeneth by means of the *Chrim Tartar*, that will neither himself plant towns to dwell there, (living a wild and vagrant life) nor suffer the *Russe* (that is farre off with the strength of his countrey) to people those parts. From *Vologda* (which lieth almost 1700. verst from the port of S. *Nicholas*) down towards *Mosko*, and so towards the south part that bordereth upon the *Chrim* (which containeth the like space of 1700. verst or thereabouts) is a very fruitfull and pleasant countrey, yielding pasture and corn, with woods and waters in very great plentie. The like is betwixt *Rezan* (that lieth Southeast from *Mosko*) to *Novograd* and *Vobsko*, that reacheth furthest towards the Northwest. So betwixt *Mosko* and *Smolensko* (that lieth Southwest towards *Lituania*) is a very fruitfull and pleasant soil.

The whole countrey differeth very much from it self by reason of the yeare: so that a man would marvell to see the great alteration and difference betwixt the winter and the summer *Russia*. The whole countrey in the winter lieth under snow, which falleth continually, and is sometime of a yard or two thick, but greater towards the North. The rivers and other waters are frozen up a yard or more thick, how swift or broad soever they be. And this continueth commonly five moneths, *viz.* from the beginning of November till towards the end of March, what time the snow beginneth to melt. So that it would breed a frost in a man to look abroad at that time, and see the winter face of that countrey. The sharpnesse of the aire you may judge of by this, for that water dropped down, or cast up into the aire, congealeth into ice before it come to the ground. In the extremitie of winter, if you hold a pewter dish or pot in your hand, or any other metall (except in some chamber where their warm stoves be) your fingers will fricze fast unto

unto it, and draw off the skinne at the parting. When you passe out of a warm roome into a cold, you shall sensibly feel your breath to wax stark, and even stifling with the cold, as you draw it in and out. Divers not onely that travel abroad, but in the very markets and streets of their towns are mortally pinched and killed withall: so that you shall see many drop down in the streets, many travellers brought into the towns sitting dead and stiff in their sleds. Divers lose their noses, the tips of their ears, and the balls of their cheeks, their toes, feet, &c. Many times (when the Winter is very hard and extreme) the bears and wolves issue by troops out of the woods driven by hunger, and enter the villages, tearing and ravening all they can find, so that the inhabitants are fain to flee for safeguard of their lives. And yet in the Summer-time you shall see such a new hue and face of a countrey, the woods (for the most part which are all of firre and birch) so fresh and so sweet, the pastures and medows so green and well grown (and that upon

the ſudden) ſuch varietie of flowers, ſuch noiſe of birds (ſpecially of Nightingales, that ſeem to be more loud and of a more variable note then in other countries) that a man ſhall not lightly travell in a more pleaſant countrie.

And this freſh and ſpeedy growth of the ſpring there ſeemeth to proceed from the benefit of the ſnows, which all the winter-time being ſpread over the whole countrey as a white robe, and keeping it warm from the rigour of the froſt, in the ſpring time (when the ſunne waxeth warm, and diſſolveth it into water) doth ſo throughly drench and ſoke the ground, that is ſomewhat of a ſlight and ſandie mould, and then ſhineth ſo hotly upon it again, that it draweth the herbs and plants forth in great plenty and varietie in a very ſhort time. As the winter exceedeth in cold, ſo the ſummer inclineth to overmuch heat, ſpecially in the moneths of June, July, and Auguſt, being much warmer then the ſummer-aire in England.

The countrie throughout is very well

well watered with ſprings, rivers, and ozeraes or lakes. Wherein the providence of God is to be noted, for that much of the countrey being ſo farre inland, as that ſome part lieth a 1000. miles and more every way from any ſea, yet it is ſerved with fair rivers, and that in very great number, that emptying themſelves one into another run all into the ſea. Their lakes are many and large, ſome of 60. 80. 100. and 200. miles long, with breadth proportionate.

The cheif rivers are theſe; 1. *Volgha*, that hath his head or ſpring at the root of an Aldertree, about 200. verſt above *Yaruſlave*, and groweth ſo big by the encreaſe of other rivers by that time it cometh thither, that it is broad an Engliſh mile and more, and ſo runneth into the *Caſpian* ſea, about 2800. verſt or miles of length.

The next is *Boriſthenes* (now called *Neper*) that divideth the countrey from *Lituania*, and falleth into the *Euxin* ſea.

The third *Tanais* or *Don* (the ancient bounder betwixt *Europe* and *Aſia*) that taketh his head out of

Rezan

Rezan Ozera, and so running through the countrey of the *Chrim Tartar*, falleth into the great sea lake or meer, called *Maeotis*, by the Citie of *Azou*. By this river (as the *Russe* reporteth) you may passe from their citie *Mosko* to *Constantinople*, and so into all those parts of the world by water, drawing your boat (as their manner is) over a little *Isthmus* or narrow slip of land, a few versts overthwart. Which was proved not long since by an Ambassadour sent to *Constantinople*, who passed the river of *Moskua*, and so into another called *Ocka*, whence he drew his boat over into *Tanais*, and thence passed the whole way by water.

The fourth is called *Duyna*, many hundred miles long, that falleth Northward into the Bay of Saint *Nicholas*, and hath great Alabaster rocks on the banks towards the seaside.

The fifth *Duna*, that emptieth into the *Baltick* sea by the town *Riga*.

The sixth *Onega*, that falleth into the Bay at *Soloveiska*, 90. verst from the port of S. *Nicholas*. This river below

low the town *Cargapolia* meeteth with the river *Volock*, that falleth into the *Finland* sea by the town *Yama*. So that from the port of S. *Nicholas* into the *Finland* sea, and so into the Sound, you may passe all by water, as hath been tryed by the *Russe*.

The seaventh *Suchana*, that floweth into *Dwyna*, and so into the North sea.

The eighth *Otka*, that fetcheth his head from the borders of the *Chrim*, and streameth into *Volgha*.

The ninth *Moskua*, that runneth through the citie *Mosko*, and giveth it the name.

There is *Wichida* also, a very large and long river, that riseth out of *Permia*, and falleth into *Volgha*. All these are rivers of very large streams, the least to be compared to the *Thames* in bignesse, and in length farre more, besides divers other. The Pole at *Mosko* is 55. degrees 10. minutes. At the port of S. *Nicholas* towards the North 63. degrees and 50. minutes.

The native commodities of the Countrey.

CHAP. III.

FOr kinds of fruits, they have apples, pears, plums, cherries, red and black (but the black, wild) a deen like a musk-millian, but more ſweet and pleaſant, cucumbers and goords (which they call *Arbouſe*) raſps, ſtrawberries, and humilberries, with many other berries in great quantitie in every wood and hedge. Their kinds of grain are wheat, rie, barley, oats, peale, buckway, pſnytha, that in taſte is ſomewhat like to rice. Of all theſe grains the countrey yieldeth very ſufficient with an overplus quantitie, ſo that wheat is ſold ſometime for two *alteens* or ten pence ſtarling the *Chetfird*, which maketh almoſt three Engliſh buſhels.

Their rye is ſowed before the winter, all their other grain in the ſpring time, and for the moſt part in May. The *Permians* and ſome other that dwell farre North, and in deſert places, are ſerved from the parts that lie

more

more Southward, and are forced to make bread ſometimes of a kind of root (called *Vaghnoy*) and of the middle rine of the firre tree. If there be any dearth (as they accounted this laſt yeare, *An.* 1588. wheat and rie being at 13. *alteens*, or 5. ſhillings 5. pence ſterling the (*betſird*) the fault is rather in the practice of their Nobilitie that uſe to engroſſe it, then in the countrey it ſelf.

The native commodities of the countrey (wherewith they ſerve both their own turns, and ſend much abroad to the great enriching of the Emperour and his people) are many and ſubſtantiall. Firſt, furres of all ſorts. Wherein the providence of God is to be noted, that provideth a naturall remedie for them to help the naturall inconvenience of their countrey by the cold of the climate. Their chief furres are theſe, *Black fox, Sables, Luſernes, Dunne fox, Martrones, Gurneſtables or Armins, Laſets or Minever, Bever, Wulverins, the skin of a great water Rat that ſmelleth naturally like musk, Calaber or Gray ſquirrel, Red ſquirrel, Red and*

White

white fox. Besides the great quantitie spent within the countrey (the people being clad all in furres the whole Winter) there are transported out of the countrey some years by the merchants of *Turkie*, *Persia*, *Bougharia*, *Georgia*, *Armenia*, and some other of Christendome to the value of foure or five hundred thousand rubbels, as I have heard of the Merchants. The best Sable furre groweth in the countrie of *Pechora*, *Mongoforkoy* and *Obderskoy*; the worser sort in *Siberia*, *Perm*, and other places. The black fox and red come out of *Siberia*, white and dunne from *Pechora*, whence also come the white wolf, and white bear skin. The best Wulverin also thence, and from *Perm*. The best Martrons are from *Siberia*, *Cadam*, *Morum*, *Perm*, and *Cazan*. Lyserns, Minever, and Armins, the best are out of *Gallets*, and *Ouglites*, many from *Novogrod*, and *Perm*. The beaver of the best sort breedeth in *Murmonskey* by *Cola*. Other common furres, and most of these kinds grow in many, and some in all parts of the countrey.

The

The second commoditie is of Wax, whereof hath been shipped into forein countreys (as I have heard it reported by those that best know it) the summe of 50000. pond yearly, every pood containing 40. pound, but now about 10000. pood a yeare.

The third is their Hony, whereof besides an exceeding great quantitie spent in their ordinary drinks (which is *mead* of all sorts) and their other uses, some good quantitie is carried out of the countrey. The chief increase of honie is in *Mordua* and *Cadan* near to the *Cheremisses Tartar*: much out of *Severskay*, *Rezan*, *Merum*, *Cazan*, *Dorogobose*, and *Vasma*.

Fourthly, of Tallow they afford a great weight for transportation: not onely for that their countrey hath very much good ground apt for pasturage of camel, but also by reason of their many Lents and other Fasts: and partly because their great men use much wax for their lights, the poorer and meaner sort birch dried in their stoves, and cut into long shivers, which they call *Luchinos*. Of tallow there hath been shipped out of

the

the realm a few years since about a 100000. pood yearly, now not past 30000. or thereabouts. The best yield of tallow is in the parts and territories of *Smolensko*, *Yaruslave*, *Ouglits*, *Novogrod*, and *Vologda*, *Otfer*, and *Gorodetskey*.

Another principall commoditie is their Losh and Cow hide. Their Losh or Buff hide is very fair and large: Their bull and cow hide (for oxen they make none, neither yet weather) is of a small sise. There hath been transported by merchants strangers some years a 100000 hides. Now it is decreased to a 30000. or thereabouts. Besides great store of goats skinnes, whereof great numbers are shipped out of the countrey. The largest kind of Losh or Buff breedeth about *Rostove*, *Witchida*, *Novogrod*, *Morum*, and *Perm*; the lesser sort, within the kingdome of *Cazan*.

Another very great and principall commoditie is their Trane oyl, drawn out of the Seal fish. Where it will not be impertinent to shew the manner of their hunting the Seal, which they make this oyl of, which is

in

in this sort: Toward the end of Summer (before the frost begin) they go down with their boats into the Bay of S. *Nicholas*, to a cape called *Cusconesse* or *Foxnose*, where they leave their boats till the next spring-tide. When the sunne waxeth warm toward the spring, and yet the ice not melted within the Bay, they return thither again. Then drawing their boats over the sea-ice, they use them for houses to rest and lodge in. There are commonly about 17. or 18. fleet of them, of great large boats, which divide themselves into divers companies, five or six boats in a consort.

They that first find the haunt, fire a beacon, which they carrie with them for the nonce. Which being espied by the other companies, by such among them as are appointed of purpose, they come altogether and compasse the Seals round about in a ring, that lie sunning themselves together upon the ice, commonly foure or five thousand in a shole, and so they invade them every man with his club in his hand. If they hit them on the nose,

they

they are soon killed: If on the sides or back they bear out the blow, and many times so catch and hold down the club with their teeth by main force, that the partie is forced to call for help to his fellows.

The manner of the Seals is, when they see themselves beset, to gather all close together in a throng or plump, to sway down the ice, and to break it (if they can) which so bendeth the ice, that many times it taketh the sea-water upon it, and maketh the hunters to wade a foot or more deep. After the slaughter, when they have killed what they can, they fall to sharing every boat his part in equall portions: and so they flay them, taking from the body the skin, and the lard or fat with all that cleaveth to the skin. This they take with them, leaving the bodies behind, and so go to shore. Where they dig pits in the ground of a fathom and an half deep or thereabout, and so taking the fat or lard off from the skin they throw it into the pit, and cast in among it hot burning stones to melt it withall. The uppermost and purest is sold and used

uſed to oyl wool for cloth, the groſſer (that is of a red colour) they ſell to make ſope.

Likewiſe of *Ickary* or *Cavery*, a great quantitie is made upon the river of *Volgha* out of the fiſh called *Bellougina*, the *Sturgeon*, the *Severiga* and the *Sterledey*. Whereof the moſt part is ſhipped by *French* and *Netherlandiſh* merchants for *Italie* and *Spain*, ſome by Engliſh merchants.

The next is of Flax and Hemp, whereof there hath been ſhipped (as I have heard merchants ſay) at the port of *Narve* a great part of a 100 ſhips ſmall and great yearly. Now, not paſt five. The reaſon of this abating and decreaſe of this and other commodities, that were wont to be tranſported in a greater quantitie, is the ſhutting up of the port of the *Narve* towards the *Finland* ſea, which now is in the hands and poſſeſſion of the *Sweden*. Likewiſe the ſtoppage of the paſſage overland by the way of *Smolensko*, and *Plutsko*, by reaſon of their warres with the *Polonian*, which cauſeth the people

to

to be leſſe provident in maintaining and gathering theſe and the like commodities, for that they lack ſales. Partly alſo for that the Merchants and Mouſicks (for ſo they call the common ſort of people) are very much diſcouraged by many heavy and intolerable exactions, that of late time have been impoſed upon them, no man accounting that which he hath to be ſure his own. And therefore regard not to lay up any thing, or to have it beforehand, for that it cauſeth them many times to be flieced and ſpoiled not onely of their goods, but alſo of their lives. For the growth of flax the province of *Vobſko* and the countrey about is the chief and onely place: For hemp, *Smolenſko*, *Dorogoboſe* and *Vaſma*.

The countrey beſides maketh great ſtore of ſalt. Their beſt ſalt is made at *Stararoſe* in very great quantitie, where they have great ſtore of ſalt wels, about 250. verſt from the ſea. At *Aſtracan* ſalt is made naturally by the ſea-water, that caſteth it up into great hills, and ſo it is digged down, and carried away by the merchants

chants and others that will fetch it from thence. They pay to the Emperour for acknowledgement or custome 3.d. *Ruße* upon every hundred weight. Besides these two, they make salt in many other places of the Realm, as in *Perm*, *Wichida*, *Totma*, *Kenitsma*, *Solovetsky*, *Ocona*, *Bombasey*, and *Nonocks*, all out of salt-pits, save at *Solovetskey*, which lieth near to the sea.

Likewise of tarre they make a great quantitiy out of their firre trees in the countrey of *Duyna* and *Smolensko*, whereof much is sent abroad. Besides these (which are all good and substantiall commodities) they have divers other of smaller account, that are naturall and proper to that countrey: as the fish tooth which they call *Ribazuba*, which is used both among themselves, and the *Persians* and *Bougharians* that fetch it from thence, for beads, knives, and sword hafts of Noblemen and gentlemen, and for divers other uses. Some use the powder of it against poyson, as the Unicorns horn. The fish that weareth it is called a *Morse*, and is caught

caught about *Pechora*. These fish teeth some of them are almost two foot of length, and weigh eleven or twelve pound apiece.

In the province of *Corelia*, and about the river *Dwina* towards the North sea, there groweth a soft tock which they call *Slude*. This they cut into pieces, and so tear it into thin flakes, which naturally it is apt for, and so use it for glasse-lanthorns and such like. It giveth both inwards and outwards a clearer light then glasse, and for this respect is better then either glasse or horn; for that it neither breaketh like glasse, nor yet will burn like the lanthorn. Saltpeter they make in many places, as at *Ouglisses*, *Tarnslave* and *Vstiug*, and some small store of brimstone upon the river *Volgha*, but want skill to refine it. Their iron is somewhat brittle, but a great weight of it is made in *Corelia*, *Cargapolia*, and *Vstiug Thelesna*. Other myne they have none growing within the Realm.

Their beasts of strange kinds are the Lon, the Ollen, the wild Horse, the Bear, the Wolverings, or wood Dog,

Dog, the Lyſern, the Beaver, the Sable, the Martron, the black and dun Fox, the white Bear towards the ſea-coaſt of *Pechora*, the Gurnſtale, the Laſet or Minever. They have a kind of Squirrel that hath growing on the pinion of the ſhoulder-bone a long tuft of hair, much like unto feathers, with a farre broader tail then have any other Squirrels, which they move and ſhake as they leap from tree to tree much like unto a wing. They skiſe a large ſpace, and ſeem for to flie withall; and therefore they call them *Letach Vechſhe*, that is, the flying Squirrels. Their Hares and Squirrels in ſummer are of the ſame colour with ours: in winter the Hare changeth her cote into milk white, the Squirrel into gray, whereof cometh the *Calaber*.

They have fallow Deer, the roe-buck, and goats very great ſtore. Their horſes are but ſmall, but very ſwift and hard; they travell them unſhod both winter and ſummer, without all regard of pace. Their ſheep are but ſmall, and bear courſe and

harsh wooll. Of fowl, they have divers of the principall kinds: First, great store of Hawks, the Eagle, the Gerfaulcon, the Slightfaulcon, the Goshawk, the Tassel, the Sparhawk, &c. But the principall Hawk that breedeth in the countrey is counted the Gerfaulcon.

Of other fowls their principall kinds are the Swanne tame and wild (whereof they have great store,) the Stork, the Crane, the Tedder, of the colour of a Feasant, but farre bigger, and liveth in the firre-woods. Of Feasant and Partridge they have very great plentie. An Owl there is of a very great bignesse, more ugglie to behold then the Owls of this countrey, with a broad face, and ears much like unto a man.

For fresh-water fish besides the common sorts (as Carp, Pikes, Pearch, Tench, Roach, &c.) they have divers kinds very good & delicate: as the *Bellouga*, or *Bellougina* of 4. or 5. elns long, the *Ostrina* or *Sturgeon*, the *Seuruga*, and *Sterlet* somewhat in fashion and taste like to the *Sturgeon*, but not so thick nor long

long. These 4. kinds of fish breed in the *Volgha*, and are caught in great plenty, and served thence into the whole Realm for a great food. Of the roes of these foure kinds they make very great store of *Icary* or *Caveary* as was said before.

They have besides these that breed in the *Volgha* a fish called the *Riba bela*, or white Salmon, which they account more delicate then they do the red Salmon: whereof also they have exceeding great plentie in the rivers Northward, as in *Dwyna*, the river of *Cola*, &c. In the *Ozera*, or lake near a town called *Perislave*, not farre from the *Moska*, they have a small fish which they call the fresh-herring, of the fashion and somewhat of the taste of a sea herring. Their chief towns for fish are, *Yaruslave*, *Bealozera*, *Novogrod*, *Astracan*, and *Cazan*, which all yield a large custome to the Emperour every year for their trades of fishing, which they practise in summer, but send it frozen in the winter-time into all parts of the Realm.

The chief cities of Russia.

CHAP. IIII.

THe chief cities of *Russia* are, *Mosko*, *Novograd*, *Rostove*, *Volodomer*, *Plesko*, *Smolensko*, *Yaruslave*, *Perislave*, *Nisnovograd*, *Vologda*, *Ustiuck*, *Golmigroe*, *Cazan*, *Astracan*, *Cargapolia*, *Columna*.

The citie of *Mosko* is supposed to be of great antiquitie, though the first founder be unknown to the *Russe*. It seemeth to have taken the name from the river that runneth on the one side of the town. *Berosus* the *Chaldean* in his fifth book telleth that *Nimrod* (whom other profane stories call *Saturn*) sent *Assyrius*, *Medus*, *Moschus*, and *Magog* into *Asia* to plant Colonies there, and that *Moschus* planted both in *Asia* and *Europe*. Which may make some probability that the citie, or rather the river whereon it is built, took the denomination from this *Moschus*: the rather because of the climate or situation, which is in the very furthest part and list of *Europe*, bordering upon *Asia*.

The citie was much enlarged by one *Evan* or *John*, sonne to *Daniel*, that first changed his title of Duke into King, though that honour continued not to his posteritie; the rather because he was invested into it by the Popes Legate, who at that time was *Innocentius* the fourth about the year 1246. which was very much misliked by the *Russe* people being then a part of the Eastern or Greek Church. Since that time the name of this citie hath grown more famous, and better known unto the world: insomuch that not onely the province but the whole countrey of *Russia* is termed by some by the name of *Moscovia* the metropolite citie. The form of this citie is in a manner round, with three strong walls, circuling the one within the other, and streets lying between, whereof the inmost wall, and the buildings closed within it (lying safest as the heart within the bodie, fenced and watered with the river *Moskua*, that runneth close by it) is all accounted the Emperours castle. The number of houses (as I have heard) through the whole citie (being

reckoned by the Emperour a little before it was fired by the *Chrim*) was 41500. in all. Since the *Tartar* besieged and fired the town (which was in the yeare 1571.) there lieth waste of it a great breadth of ground, which before was well set and planted with buildings, specially that part on the Southside of *Moskua*, built not long before by *Basilius* the Emperour for his garison of souldiers, to whom he gave privilege to drink Mead and Beer at the drie or prohibited times, when other *Russes* may drink nothing but water; and for that cause called this new citie by the name of *Nalei*, that is, *skinck* or *poure in*. So that now the citie of *Mosko* is not much bigger then the citie of *London*. The next in greatnesse, and in a manner as large, is the citie *Novogrode*: where was committed (as the *Russe* faith) the memorable warre, so much spoke of in Stories, of the *Scythian* servants, that took arms against their masters, which they report in this sort, *viz*. That the *Boiarens* or Gentlemen of *Novogrode* and the territorie about (which onely are souldiers

diers after the discipline of those countreys) had warre with the *Tartars*. Which being well performed and ended by them, they returned homewards. Where they understood by the way that their *Cholopey* or bondslaves, whom they left at home, had in their absence possessed their towns, lands, houses, wives, and all. At which news being somewhat amazed, and yet disdaining the villanie of their servants, they made the more speed home: and so not farre from *Novogrode* met them in warlike manner marching against them. Whereupon advising what was best to be done, they agreed all to set upon them with no other shew of weapon but with their horse-whips (which as their manner is every man rideth withall) to put them in remembrance of their servile condition, thereby to terrifie them, and abate their courage. And so marching on and lashing altogether with their whips in their hands they gave the onset: which seemed so terrible in the ears of their villains, and stroke such a sense into them of the smart of the

whip which they had felt before, that they fled altogether like ſheep before the drivers. In memorie of this victorie the *Novogradians* ever ſince have ſtamped their coin (which they call a *dingee Novogrodskoy*, currant through all *Ruſsia*) with the figure of a horſeman ſhaking a whip aloft in his hand. Theſe two cities exceed the reſt in greatneſſe. For ſtrength their chief towns are *Vobsko*, *Smolensko*, *Cazan* and *Aſtracan*, as lying upon the borders. But for ſituation *Jaruſlave* farre exceedeth the reſt. For beſides the commodities that the ſoil yieldeth of paſture and corn, it lieth upon the famous river *Volgha*, and looketh over it from a high bank very fair and ſtately to behold, whereof the town taketh the name. For *Jaruſlave* in that tongue ſignifieth as much as a fair or famous bank. In this town (as may be gueſſed by the name) dwelt the *Ruſſe* king *Vlademir* ſirnamed *Jaruſlave*, that married the daughter of *Harald* king of England, by mediation of *Sueno* the *Dane*, as is noted in the *Daniſh* ſtorie about the year 1067.

The

The other towns have nothing that is greatly memorable, save many ruines within their walls. Which sheweth the decrease of the *Russe* people under this government. The streets of their cities and towns in stead of paving are planked with firre-trees, plained and laid even close the one to the other. Their houses are of wood without any lime or stone, built very close and warm with firre-trees plained and piled one upon another. They are fastened together with dents or notches at every corner, and so clasped fast together. Betwixt the trees or timber they thrust in mosse (whereof they gather plentie in their woods) to keep out the aire. Every house hath a pair of stairs that lead up into the chambers out of the yard or street after the Scottish manner. This building seemeth farre better for their countrey, then that of stone and brick; as being colder and more dampish then their wooden houses, specially of firre, that is a drie and warm wood, whereof the providence of God hath given them such store, as that you may build a fair

house for twentie or thirtie rubbels of little more, where wood is most scant. The greatest inconvenience of their wooden building is the aptnesse for firing, which happeneth very oft and in very fearfull sort, by reason of the drinesse and fatnesse of the firre, that being once fired, burneth like a torch, and is hardly quenched till all be burnt up.

Of the house or stock of the Russe Emperours.

CHAP. V.

THe firname of the imperiall house of *Russia*, is called *Beala*. It took the originall (as is supposed) from the Kings of *Hungarie*. Which may seem the more probable for that the *Hungarian* Kings many years ago have born that name: as appeareth by *Bonfinius* and other Stories written of that countrey. For about the year 1059, mention is made of one *Beala* that succeeded his brother *Andreas*, who reduced the *Hungarians* to the Christian faith from whence they were fallen by Atheisme and Turkish

kish persuasion before. The second of that name was called *Beula the blind*, after whom succeeded divers of the same name.

That their ancestrie came not of the *Russe* nation, *Ivan Vasilowich* father to this Emperour would many times boast, disdaining (as should seem) to have his progenie derived from the *Russe* blood. As namely to an English man his goldsmith, that had received bullion of him to make certain plate, whom the Emperour commanded to look well to his weight, *For my Russes* (said he) *are thieves all.* Whereat the workman looking upon the Emperour, began to smile. The Emperour, being of quick conceit, charged him to tell him what he smiled at. If your Majestie will pardon me (quoth the goldsmith) I will tell you. Your highnesse said late the *Russes* were all thieves, and forgot in the mean while that your self was a *Russe*. I thought so (quoth the Emperour) but thou art deceived. For I am no *Russe*, my ancestours were *Germanes* (for so they account of the *Hungarians* to be

part

part of the *Germane* nation though indeed they come of the *Hunnes*, that invaded those countreys and rested in those parts of *Pannonia*, now called *Hungary*.

How they aspired to the Dukedome of *Volodemer* (which was their first degree, and ingrafting into *Russia*) and whether it were by conquest, or by marriage, or by what other means, I could not learn any certaintie among them. That from these beginnings of a small Dukedome (that bare notwithstanding an absolute government with it, as at that time did also the other Shires or Provinces of *Russia*) this house of *Beala* spread it self forth, and aspired by degrees to the monarchie of the whole countrey, is a thing well known, and of very late memorie. The chief of that house that advanced the stock, and enlarged their dominions, were the three last that reigned before this Emperour, to wit, *Juan*, *Basileus*, and *Juan* father to the other that reigneth at this time. Whereof the first that took unto him the name and title of Emperour, was *Basileus* father to *Juan*, and

and grandfather to this man. For before that time they were contented to be called great dukes of *Mosko*. What hath been done by either of these three, and how much they have added to their first estate by conquest or otherwise, may be seen in the chapter of their colonies or purchases perforce. For the continuance of the race, this house of *Beala* at this present is in like case, as are many of the greatest houses of Christendome, *viz.* the whole stock and race concluded in one, two, or some few of the bloud. For besides the Emperour that now is, who hath no child (neither is like ever to have for ought that may be conjectured by the constitution of his body, and the barenneſſe of his wife after so many years marriage) there is but one more *viz.* a child of six or seven years old, in whom resteth all the hope of the succession, and the posteritie of that house. As for the other brother that was eldest of the three, and of the best towardneſſe, he died of a blow given him by his father upon the head in his furie with his walking staff, or (as some say) of a thruſt

thrust with the prong of it driven deep into his head. That he meant him no such mortall harm when he gave him the blow may appear by his mourning and passion after his sons death, which never left him till it brought him to the grave. Wherein may be marked the justice of God, that punished his delight in shedding of blood with this murder of his sonne by his own hand, and so ended his dayes and tyrannie, together with the murdering of himself by extreme grief, for this his unhappie and unnaturall fact.

The Emperours younger brother of six or seven years old (as was said before) is kept in a remote place from the *Mosko*, under the tuition of his mother & her kindred of the house of the *Nagaies*: yet not safe (as I have heard) from attempts of making away by practice of some that aspire to the succession, if this Emperour die without any issue. The nurse that tasted before him of certain meat (as I have heard) died presently. That he is naturall sonne to *Ivan Vasilewich*, the *Russe* people warrant it by the

the Fathers qualitie that beginneth to appear already in his tender years. He is delighted (they say) to see sheep and other cattel killed, and to look on their throats while they are bleeding, (which commonly children are afraid to behold) and to beat geese and hens with a staff till he see them lie dead. Besides these of the male kind, there is a widow that hath right in the succession, sister to the old Emperour, and aunt to this man, sometime wife to *Magnus* Duke of *Holst*, brother to the king of *Denmark*, by whom she had one daughter. This woman since the death of her husband hath been allured again into *Russia*, by some that love the succession better then herself, which appeareth by the sequele. For herself with her daughter so soon as they were returned into *Russia* were thrust into a Nunnerie, where her daughter died this last year while I was in the countrey, of no naturall disease as was supposed. The mother remaineth still in the Nunnerie, where (as I have heard) she bewaileth herself, and curseth the time when she returned

turned into *Russia*, entised with the hope of marriage, and other fair promises in the Emperours name: Thus it standeth with the imperiall stock of *Russia* of the house of *Beala*, which is like to determine in those that now are, and to make a conversion of the *Russe* estate. If it be into a government of some better temper & milder constitution, it will be happy for the poore people that are now oppressed with intolerable servitude.

Of the manner of crowning or inauguration of the Russe Emperours.

CHAP. VI.

THe solemnities used at the *Russe* Emperours coronation are on this manner. In the great Church of *Prechestie* (or our Lady) within the Emperours castle is erected a stage, whereon standeth a scrine that beareth upon it the Imperiall cap and robe of very rich stuff. When the day of the Inauguration is come, there resort thither, first the Patriarch with the

the Metropolitanes, Archbishops, Bishops, Abbots, and Priors, all richly clad in their Pontificalibus: Then enter the Deacons with the quire of singers. Who so soon as the Emperour setteth foot into the Church, begin to sing, *Many years may live noble Theodore Juanowich, &c.* whereunto the Patriarch and Metropolite with the rest of the Clergie answer with a certain Hymn, in form of a prayer, singing it all together with a great noise. The hymn being ended, the Patriarch with the Emperour mount up the stage, where standeth a seat ready for the Emperour. Whereupon the Patriarch willeth him to sit down, and then placing himself by him upon another seat provided for that purpose, boweth down his head towards the ground, and saith this prayer, *Oh Lord God, King of Kings, Lord of Lords, which by thy prophet Samuel didst choose thy servant David, and anoint him for King over thy people Israel, hear now our prayers, and look from thy sanctuarie upon this thy servant Theodore, whom thou hast chosen and exalted for King*

over

over these thy holy Nations, anoint him with the oyl of gladnesse, protect him by thy power, put upon his head a crown of gold and pretious stones, give him length of dayes, place him in the seat of Justice, strengthen his arm, make subject unto him all the barburous nations. Let thy fear be in his whole heart, turn him from an evil faith, and from all errour, and shew him the salvation of thy holy and universall Church, that he may judge thy people with justice, and protect the children of the poore, and finally attain everlasting life. This prayer he speaketh with a low voice, and then pronounceth aloud, *All praise and power to God the Father, the Sonne, and the holy Ghost.* The prayer being ended, he commandeth certain Abbots to reach the imperiall robe and cap: which is done very decently, and with great solemnitie, the Patriarch withall pronouncing aloud, *Peace be unto all.* And so he beginneth another prayer to this effect, *Bow your selves together with us, and pray to him that reigneth over all. Preserve him (O Lord) under thy holy*

holy protection, keep him that he may do good and holy things, let justice shine forth in his dayes, that we may live quietly without strife and malice. This is pronounced somewhat softly by the Patriarch, whereto he addeth again aloud, *Thou art the King of the whole world, and the Saviour of our souls, to thee the Father, Sonne and holy Ghost, be all praise for ever, and ever.* Amen. Then putting on the robe and cap, he blesseth the Emperour with the signe of the crosse, saying withall, *In the name of the Father, the Sonne, and the holy Ghost.* The like is done by the Metropolites, Archbishops, and Bishops: who all in their order come to the chair, and one after another blesse the Emperour with their two forefingers. Then is said by the Patriarch another prayer, that beginneth, *O most holy virgin mother of God, &c.* After which a Deacon pronounceth with an high loud voice, *Many years to noble Theodore, good, honourable, beloved of God, great Duke of Volodemer, of Mosko, Emperour and Monarch of all Russia, &c.* Whereto the other

Priests

Priests & Deacons that stand somewhat farre off by the altar or table answer singing, *Many years, many years, to the noble Theodore.* The same note is taken up by the Priests and Deacons, that are placed at the right and left side of the Church, and then all together they chaunt and thunder out, singing, *Many years to the noble Theodore, good, honourable, beloved of God, great Duke of Volodemer, Mosko, Emperour of all Russia, &c.* These solemnities being ended, first cometh the Patriarch with the Metropolites, Archbishops, and bishops, then the Nobilitie, and the whole companie in their order, to do homage to the Emperour, bending down their heads and knocking them at his feet to the very ground.

The style wherewith he is invested at his Coronation runneth after this manner.

THeodore Juanowich, *by the grace of God great Lord and Emperour*

rour of all Russia, great Duke of Volodemer, Mosko, and Novograd King of Cazan, King of Astracan Lord of Plesko, and great Duke of Smolensko, of Tweria, Jonghoria, Permia, Vadska, Bulghoria, and others, Lord and great Duke of Novograd of the Lowcountrey, of Chernigo, Rezan, Polotskoy, Rostove, Yarustaveley, Bealozera, Liefland, Oudoria, Obdoria, and Condensa, Commander of all Siberia, and of the North parts, and Lord of many other Countreys, &c.

This style containeth in it all the Emperours Provinces, and setteth forth his greatnesse. And therefore they have a great delight and pride in it, forcing not onely their own people but also strangers (that have any matter to deliver to the Emperour by speech or writing) to repeat the whole form from the beginning to the end. Which breedeth much cavill, and sometimes quarrell betwixt them and the *Tartar*, and Poland Ambassadours: who refuse to call him *Czar*, that is Emperour, and to repeat the other parts of his long style. My self, when I had audience

of

of the Emperour, thought good to salute him onely with thus much, viz. *Emperour of all Russia, great Duke of Volodemer, Masko and Novograd, King of Cazan, King of Astracan.* The rest I omitted of purpose, because I knew they gloried to have their style appear to be of a larger volume then the Queens of England. But this was taken in so ill part, that the Chancellour (who then attended the Emperour, with the rest of the Nobilitie) with a loud chafing voice called still upon me to say out the rest. Whereto I answered, that the Emperours style was very long, and could not so well be remembred by strangers; that I had repeated so much of it, as might shew that I gave honour to the rest, &c. But all would not serve till I commanded my Interpreter to say it all out.

The State or form of their Government.

CHAP. VII.

THe manner of their government is much after the Turkish fashion, which they seem to imitate as near as the countrie and reach of their capacities in politick affairs will give them leave to do.

The State and form of their government is plain tyrannicall, as applying all to the behoof of the Prince, and that after a most open and barbarous manner, as may appear by the *Sophismata* or secrets of their government afterwards set down, aswell for the keeping of the Nobilitie and Commons in an under-proportion, and farre uneven ballance in their severall degrees, as also in their impositions and exactions, wherein they exceed all just measure, without any regard of Nobilitie or People further then it giveth the Nobilitie a kind of unjust and unmeasured libertie to command and exact upon the Commons and baser

sort

sort of people in all parts of the realm whersoever they come, specially in the place where their lands lie, or, where they are appointed by the Emperour to govern under him; also to the Commons some small contentment, in that they passe over their lands by descent of inheritance to whether sonne they will, which commonly they do after our *Gavelkind*, and dispose of their goods by gift or testament without any controlement. Wherein notwithstanding both Nobilitie and Commons are but storers for the Prince, all running in the end into the Emperours coffers: as may appear by the practice of enriching his treasurie, and the manner of exactions set down in the title of his customes and revenues.

Concerning the principall points and matters of State wherein the Sovereigntie consisteth, (as the *making and annulling publick of Lawes, the making of Magistrates, power to make warre or league with any forein State, to execute or to pardon life, with the right of appeal in all matters, both civil and criminall*) they do so wholly

and

and absolutely pertain to the Emperour, and his Councel under him, as that he may be said to be both the Sovereigne commander and the executioner of all these. For as touching any Law or publick order of the Realm, it is ever determined of before any publick assembly or Parliament be summoned. Where besides his Councel, he hath none other to consult with him of such matters as are concluded beforehand, but onely a few Bishops, Abbots, and Friers: to no other end then to make advantage of the peoples superstitions even against themselves, which think all to be holy and just that passeth with consent of their Bishops and clergie men whatsoever it be. For which purpose the Emperours are content to make much of the corrupt state of the Church, as now it is among them, and to nourish the same by extraordinary favours, and immunities to the Bishops Seas, Abbeys and Friaries: as knowing superstition and false religion best to agree with a tyrannicall state, and to be a speciall means to uphold and maintain the same.

Secondly, as touching the publick Offices & Magiſtracies of the Realm, there is none hereditarie, neither any ſo great nor ſo little in that countrey but the beſtowing of it is done immediately by the Emperour himſelf. Inſomuch that the very Diacks or Clerks in every head town are for the moſt part aſſigned by himſelf. Notwithſtanding, the Emperour that now is (the better to entend his devotions) referreth all ſuch matters pertaining to the State wholly to the ordering of his wives brother, the L. *Borris Federowich Godonoe.*

Thirdly, the like is to be ſaid of the juriſdiction concerning matters judiciall, ſpecially ſuch as concern life and death. Wherein there is none that hath any authoritie or publick juriſdiction that goeth by deſcent, or is held by charter, but all at the appointment and pleaſure of the Emperour, and the ſame practiſed by the Judges with ſuch aw and reſtraint as that they dare not determine upon any ſpeciall matter, but muſt referre the ſame wholly up to the *Moſko*, to the Emperours Councel. The

ſhe

ſhew his Sovereigntie over the lives of his ſubjects, the late Emperour *Juan Vaſilowich* in his walks or progreſſes, if he had miſliked the face or perſon of any man whom he met by the way, or that looked upon him, would command his head to be ſtruck off, which was preſently done, and the head caſt before him.

Fourthly, for the ſovereigne appeal & giving of pardons in criminall matters to ſuch as are convicted, it is wholly at the pleaſure and grace of the Emperour. Wherein alſo the Empreſſe that now is, being a woman of great clemencie, and withall delighting to deal in publick affairs of the Realm (the rather to ſupplie the defect of her husband) doth behave herſelf after an abſolute manner, giving out pardon (ſpecially on her birth-day and other ſolemn times) in her own name, by open proclamation, without any mention at all of the Emperour. Some there have been of late of the ancient Nobilitie that have held divers provinces by right of inheritance with an abſolute authoritie and juriſdiction over them,

to order and determine all matters within their own precinct without all appeal, or controlment of the Emperour. But this was all annulled and wrung clean from them by *Juan Vasilowith* father to this Emperour.

The manner of holding their Parliaments.

CHAP. VIII.

THeir higheſt Court of publick conſultation for matter of State is called the *Zabore*, that is, the *Publick Aſſembly*. The ſtates and degrees of perſons that are preſent at their Parliaments, are theſe in order. 1. The Emperour himſelf. 2. Some of his Nobilitie, about the number of twentie, being all of his Councel. 3. Certain of the Clergie men, &c. about the ſame number. As for Burghers or other to repreſent the communaltie, they have no place there; the people being of no better account with them then as ſervants or bondſlaves, that are to obey, not to make laws, nor to know any thing of publick

publick matters before they are concluded.

The Court of Parliament (called *Zabore)* is held in this manner. The Emperour causeth to be summoned such of his Nobilitie as himself thinketh meet, being (as was said) all of his Councel, together with the Patriarch, who calleth his Clergie, to wit, the two Metropolites, the two Archbishops, with such Bishops, Abbots, and Friers as are of best account and reputation among them. When they are all assembled at the Emperours court, the day is intimated when the session shall begin: Which commonly is upon some friday, for the religion of that day.

When the day is come, the Clergie men assemble before at the time and place appointed, which is called the *Stollie.* And when the Emperour cometh attended by his Nobilitie, they arise all, and meet him in an out room, following their Patriarch, who blesseth the Emperour with his two forefingers, laying them on his forehead and the sides of his face, and then kisseth him on the right side of

his breast. So they passe on into their Parliament house, where they sit in this order. The Emperour is enthronized on the one side of the chamber: In the next place not farre from him at a small square table (that giveth room to twelve persons or thereabouts) sitteth the Patriarch with the Metropolites and Bishops, and certain of the principall Nobilitie of the Emperours Councel, together with two Diacks or Secretaries (called *Dumnoy dyakey*) that enact that which passeth. The rest place themselves on benches round about the room, every man in his rank after his degree. Then is there propounded by one of the Secretaries (who representeth the speaker) the cause of their assembly, and the principall matters that they are to consider of. For to propound bills what every man thinketh good for the publick benefit (as the manner is in England) the *Russe* Parliament alloweth no such custome nor libertie to subjects.

The points being opened, the Patriarch with his Clergie men have the

the prerogative to be first asked their vote or opinion, what they think of the points propounded by the Secretarie. Whereto they answer in order, according to their degrees, but all in one form without any discourse, as having learned their lesson before, that serveth their turns at all Parliaments alike, whatsoever is propounded. Commonly it is to this effect, *That the Emperour and his Councell are of great wisdome and experience touching the policies and publick affairs of the Realm, and farre better able to judge what is profitable for the commonwealth then they are, which attend upon the service of God onely, and matters of religion. And therefore it may please them to proceed. That instead of their advise they will aid them with their prayers, as their duties and vocations do require, &c.* To this or like effect having made their answers every man in his course, up standeth some Abbot or Frier more bold then the rest (yet appointed beforehand as a matter of form) and desireth the Emperour it would please his Majestie to com-

mand to be delivered unto them what his Majesties own judgement and determinate pleasure is as touching those matters propounded by his *Dyake*.

Whereto is replyed by the said Secretarie in the Emperours name, *That his Highnesse with those of his noble Councell, upon good and sound advise, have found the matters proposed to be very good and necessarie for the commonwealth of his Realm. Notwithstanding, forasmuch as they are religious men, and know what is right, his Majestie requireth their godly opinions, yea and their censures too, for the approving or correcting of the said propositions. And therefore desireth them again to speak their minds freely. And if they shall like to give their consents, that then the matters may passe to a full conclusion.*

Hereunto when the Clergie men have given their consents (which they use to do without any great pausing) they take their leaves with blessing of the Emperour: who bringeth the Patriarch on his way so farre as the next room, and so returneth to his seat, till all be made ready

readie for his return homeward. The acts that thus are passed by the *Zabore* or Parliament, the *Dyakeis* or Secretaries draw into a form of proclamation, which they send abroad into every Province, and head town of the Realm, to be published there by the Dukes and *Dyakeis* or Secretaries of those places. The session of Parliament being fully ended, the Emperour inviteth the Clergie men to a solemn dinner. And so they depart every man to his home.

Of the Nobilitie, and by what means it is kept in an under proportion agreeable to that State.

CHAP. IX.

THe degrees of persons or estates of *Russia*, besides the soveraigne State or Emperour himself, are these in their order. 1. The *Nobilitie*, which is of foure sorts: Whereof the chief for birth, authoritie, and revenue, are called the *Udelney Knasey*,

that is, the exempt or priviledged Dukes. These held sometime a severall jurisdiction, and absolute authoritie within their precincts, much like unto the States or Nobles of *Germany*. But afterwards (reserving their rights upon composition) they yielded themselves to the house of *Beala* when it began to wax mightie, and to enlarge it self by overmatching their neighbours. Onely they were bound to serve the Emperour in his warres with a certain number of horse. But the late Emperour *Juan Vasilowich*, father to this prince, being a man of high spirit, and subtill in his kind, meaning to reduce his government into a more strict form, began by degrees to clip off their greatnesse, and to bring it down to a lesser proportion, till in the end he made them not onely his vassals, but his *Kolophey*, that is, his very villains or bondslaves. For so they term and write themselves in any publick instrument or private petition which they make to the Emperour. So that now they hold their authorities, lands, lives and all at the Emperours pleasure, as the rest do. The

The means and practise whereby he wrought this to effect against those and other of the Nobility (so well as I could note out of the report of his doings) were these, and such like: First, he cast private emulations among them about prerogative of their titles and dignities. Wherein he used to set on the inferiours to preferre or equall themselves to those that were accounted to be of the nobler houses. Where he made his advantage of their malice and contentions the one against the other, by receiving devised matter, and accusations of secret practise and conspiracies to be intended against his person and state. And so having singled out the greatest of them, and cut them off with the good liking of the rest, he fell at last to open practise, by forcing of the other to yield their rights unto him.

2. He divided his subjects into two parts or factions by a generall schisme. The one part he called the *Oppressini* or *Select men*. These were such of the Nobilitie and Gentrie as he took to his own part, to protect and

and maintain them as his faithfull subjects. The other he called *Zempskey*, or the *Commons*. The *Zempskey* contained the base and vulgar sort, with such Noblemen and Gentlemen as he meant to cut off, as suspected to mislike his government, and to have a meaning to practise against him. Wherein he provided that the *Oppressini* for number and qualitie of valour, money, armour, &c. farre exceeded the other of the *Zempskey* side, whom he put (as it were) from under his protection, so that if any of them were spoiled or killed by those of the *Oppressini* (which he accounted of his own part) there was no amends to be sought for by way of publick justice, or by complaint to the Emperour.

The whole number of both parts was orderly registred and kept in a book, so that every man knew who was a *Zempskey* man, and who of the *Oppressini*. And this libertie of the one part to spoil and kill the other without any help of Magistrate or law (that continued seven years) enriched that side, and the Empe-

rours

rours treasurie, and wrought that withall which he intended by this practise, *viz.* to take out of the way such of the Nobilitie as himself misliked, whereof were slain within one week to the number of three hundred within the citie of *Mosko*. This tyrannicall practise of making a generall Schisme and publick division among the subjects of his whole Realm proceeded (as should seem) from an extreme doubt, and desperate fear, which he had conceived of most of his Nobilitie, and Gentlemen of his Realm, in his warres with the *Polonian* and *Chrim Tartar*, what time he grew into a vehement suspicion (conceived of the ill successe of his affairs) that they practised treason with the *Polonian* and *Chrim*. Whereupon he executed some, and devised this way to be rid of the rest.

And this wicked policy and tyrannous practise (though now it be ceased) hath so troubled that countrey, and filled it so full of grudge and mortall hatred ever since, that it will not be quenched (as it seemeth now),

now) till it burn again into a civil flame.

3 Having thus pulled them and seased all their inheritance, lands, priviledges, &c. save some very small part which he left to their name, he gave them other lands of the tenure of *Pomesinoy* (as they call it) that are held at the Emperours pleasure, lying farre off in another countrey, and so removed them into other of his Provinces, where they might have neither favour nor authoritie, not being native nor well known there. So that now these of the chief Nobilitie (called *Udelney Knazey*) are equalled with the rest: save that in the opinion and favour of the people they are of more account, and keep still the prerogative of their place in all their publick meetings.

Their practise to keep down these houses from rising again and recovering their dignities are these, and such like: First, many of their heirs are kept unmarried perforce, that the stock may die with them. Some are sent into *Siberia*, *Cazan* and *Astracan*, under pretence of service, and there

there either made away, or elſe faſt clapped up. Some are put into Abbeys, and ſhear themſelves Friers by pretence of a vow to be made voluntary and of their own accord, but indeed forced unto it by fear upon ſome pretended crime objected againſt them. Where they are ſo guarded by ſome of ſpeciall truſt, and the Covent it ſelf (upon whoſe head it ſtandeth that they make no eſcape) as that they have no hope but to end their lives there. Of this kind there are many of very great Nobilitie. Theſe and ſuch like wayes, begun by the Emperour *Juan Vaſilowich*, are ſtill practiſed by the *Godonoes*, who being advanced by the marriage of the Empreſſe their kinſwoman rule both the Emperour and his Realm (ſpecially *Borris Federowich Godonoe*, brother to the Empreſſe) and endeavour by all means to cut off or keep keep down all of the beſt and ancienteſt Nobilitie. Whereof divers already they have taken away, whom they thought likelieſt to make head againſt them, and to hinder their purpoſe, as *Knez Andreas Guraken*

Bul-

Bulgathove, a man of great birth & authority in the Countrey. The like they have done with *Peter Gollauni* (whom they put into a dungeon where he ended his life) with *Knez Vasilie Ivanowich Golloshen*, with *Andrieu Juanowich Suskoy*, accounted among them for a man of a great wisdome. So this last yeare was killed in a Monasterie (whither they had thrust him) on *Knez Juan Petrowich Suskoy*, a man of great valour and service in that Countrey, who about five or six years since bare out the siege of the Citie *Vobsko* made by *Stepan Batore* King of *Polonia*, with a 100000. men, and repulsed him very valiantly, with great honour to himself and his countrey, and disgrace to the *Polonian*. Also *Michete Romanowich*, uncle to the Emperour by the mothers side, was supposed to have died of poyson, or some like practise.

The names of these families of greatest Nobilitie are these in their order. The first is of *Knez Volodimer*, which resteth at this time in one daughter a widow, and without children.

dren (mentioned before) ſometime wife to *Hartock Magnus* brother to the king of *Denmark*, now cloſed within a nunnerie. The 2. *Knez Metheloskey*, thruſt into a Frierie, and his onely ſonne kept from marriage to decay the houſe. The 3. *Glimskoy*. But one left of his houſe, and he without children ſave one daughter. The 4. *Suskoy*, whereof there are foure brethren young men, and unmarried all. The 5. *Hubetskoy*. Of this houſe are foure living. The 6. *Bulgaloy* now called *Guletchey* houſe, whereof are five living, but youths all. The 7. *Vorallinskoy*. Two left of that ſtock. The 8. *Odokskey*. Two The 9. *Telletskoy*. One. The 10. *Taytove*. Three. Theſe are the names of the chief families called *Udelney Knazey*, that in effect have loſt all now, ſave the very name it ſelf, and favour of the people, which is like one day to reſtore them again, if any be left.

The 2. degree of Nobilitie is of the *Boiarens*. Theſe are ſuch as the Emperour honoureth (beſides their nobilitie) with the title of counſellers.

lers. The revenue of these two sorts of their Nobles that riseth out of their lands assigned them by the Emperour, and held at his pleasure (for of their own inheritance there is little left them, as was said before) is about a thousand marks a yeare: besides pension which they receive of the Emperour for their service in his warres, to the summe of 700 rubbles a yeare, and none above that summe.

But in this number the lord *Borris Federowich Godonoe* is not to be reckoned, that is like a *Transcendent*, and in no such predicament with the rest, being the Emperours brother in law, his protectour for direction, for command and authoritie Emperour of *Russia*. His yearly revenue in land and pension, amounteth to the summe of 93700. rubbels and more, as appeareth by the particulars. He hath of inheritance which himself hath augmented in *Vasma Dorogokose* six thousand rubbels a yeare. For his office of *Conniek*, or master of the Horse, 1200. rubbels or marks, raised out of the *Conastue Sloboday*, or the liberties pertaining to that Office, which

which are certain Lands and Towns near about the *Mosko*. Besides, all the meadow and pasture ground on both sides the bank of the river *Mosko*, thirtie verst up the stream, and fourtie verst downwards. For his pension of the Emperour (besides the other for his office) 15000. rubbels. Out of the Province or Shire of *Vagha*, there is given him for a peculiar exempted out of the *Chetfird* of *Posolskoy* 32000 rubbels. besides a rent of furres. Out of *Rezan* and *Sever* (another peculiar) 30000. rubbels. Out of *Otfer* and *Turiock* another exempt place 8000 rubbels. For rent of Bathstoves and Bathing houses without the walls of *Mosko* 1500. rubbels. Besides his pomest, or lands which he holdeth at the Emperours pleasure, which farre exceedeth the proportion of land allotted to the rest of the Nobilitie.

One other there is of the house of *Glinskoy* that dispendeth in land and pension about 40000. rubbels yearly. Which he is suffered to enjoy because he hath married *Borris* his wives sister, being himself very simple, and

almost

almoſt a naturall. The ordering of him and his lands are committed to *Borris.*

In the third rank are the *Voyavodey* or ſuch Nobles as are or have been Generals in the Emperours warres. Which deliver the honour of their title to their poſterities alſo: who take their place above the other Dukes and Nobles that are not of the two former ſorts, *viz.* of the *Udelney Knazey*, and of the *Boiarens.*

Theſe three degrees of their Nobilitie (to wit) the *Udelney knazey*, the *Boiarens*, and the *Voiavodey* have the addition of *Wich*, put under their ſirname, as *Borris Federowich*, &c. which is a note of honour that the reſt may not uſurp. And in caſe it be not added in the naming of them, they may ſue the *Beſtcheſt* or penaltie of diſhonour upon them that otherwiſe ſhall term them.

The fourth and loweſt degree of Nobilitie with them, is of ſuch as bear the name of *Knazey* or Dukes, but come of the younger brothers of thoſe chief houſes, through many deſcents, and have no inheritance of their

their own ſave the bare name or title of Duke onely. For their order is to deliver their names and titles of their dignities over to all their children alike, whatſoever elſe they leave them. So that the ſonnes of a *Voiavodey* or Generall in the field are called *Voiavodey*, though they never ſaw the field, and the ſonnes of a *Knez* or Duke are called *Knazey*, though they have not one groat of inheritance or livelyhood to maintain themſelves withall. Of this ſort there are ſo many that the plentie maketh them cheap, ſo that you ſhall ſee Dukes glad to ſerve a mean man for five or ſix rubbels or marks a year, and yet they will ſtand highly upon their *Beſtcheſt* or reputation of their Honours. And theſe are their ſeverall degrees of Nobilitie.

The ſecond degree of perſons is of their *Sina Boiarskey*, or the ſonnes of Gentlemen, which all are preferred, and hold that name by their ſervice in the Emperours warres, being ſouldiers by their very ſtock and birth. To which order are referred their *Dyacks* or Secretaries, that ſerve the Emperour

Emperour in every head town, being joyned in Commiſſion with the Dukes of that place.

The laſt are their Commons, whom they call *Mouſicks*. In which number they reckon their Merchants, and their common artificers. The very loweſt and baſeſt ſort of this kind (which are held in no degree) are their countrey people, whom they call *Chriſtianeis*. Of the *Sina boiarskey* (which are all ſouldiers) we are to ſee in the deſcription of their forces, and military proviſions: Concerning their *Mouſicks*, what their condition and behaviour is, in the title or chapter *Of the common people*.

Of the government of their Provinces and Shires.

CHAP. X.

THe whole countrey of *Ruſſia* (as was ſaid before) is divided into foure parts, which they call *Chetfirds*, or *Tetrarchies*. Every *Chetfird* containeth divers ſhires, and is annexed

nexed to a ſeverall office, whereof it takes the name. The firſt *Chetfird* or *Tetrarchie* beareth the name of *Poſoſkoy Chetfird*, or the *Juriſdiction of the office of Ambaſſages*, and at this time is under the chief Secretarie and officer of the Ambaſſages, called *Andreas Shalcalove*. The ſtanding fee or ſtipend that he receiveth yearly of the Emperour for this ſervice, is 100. rubbels or marks.

The ſecond is called the *Roſeradney Chetfird*, becauſe it is proper to the *Roſerade* or high Conſtable. At this time it pertaineth by virtue of office to *Baſilie Shalcolove*, brother to the Chancellour, but it is executed by one *Zapon Abramove*. His penſion is an hundred rubbels yearly.

The third is the *Chetfird* of *Pomeſtnoy*, as pertaining to that office. This keepeth a Regiſter of all lands given by the Emperour for ſervice to his Noblemen, Gentlemen, and others, giveth out and taketh in all aſſurances for them. The officer at this time is called *Eleazar Welluſgine*. His ſtipend is 500. rubbels a year.

The fourth is called *Caſſanskoy dworets*,

dworets, as being appropriate to the office that hath the jurisdiction of the kingdomes of *Cazan* and *Astracan*, with the other towns lying upon the *Volgha*, now ordered by one *Druzhine Pentcleeve*, a man of very speciall account among them for his wisdome and promptneſſe in matters of policie. His pension is 150. rubbels a year.

From these *Chetfirds* or *Tetrarchies* is exempted the Emperours inheritance or *Vochin* (as they call it) for that it pertained from ancient time to the house of *Beala*, which is the firname of the imperiall bloud. This standeth of 36. towns with their bounds or territories; besides divers peculiar jurisdictions, which are likewise deducted out of those *Chetfirds*, as the Shire of *Vagha* (belonging to the Lord *Borrise Federowich Godonoe*) and such like.

These are the chief governours or officers of the Provinces, not resident at their charge abroad, but attending the Emperour whithersoever he goeth, and carrying their offices about with them, which for the most part

part they hold at *Mosko*, as the Emperours chief seat.

The parts and practise of these foure offices is to receive all complaints and actions whatsoever, that are brought out of their severall *Chetfirds* and quarters, and to inform them to the Emperours Counsell. Likewise to send direction again to those that are under them in their said Provinces, for all matters given in charge by the Emperour and his Counsell, to be done or put in execution within their precincts.

For the ordering of every particular Province of these foure *Chetfirds*, there is appointed one of these Dukes, which were reckoned before in the lowest degree of their Nobilitie, which are resident in the head towns of the said Provinces. Whereof every one hath joyned with him in Commission a Dyack or Secretarie to assist him, or rather to direct him. For in the executing of their commission the Dyack doth all.

The parts of their Commission are these in effect. First to hear and determine in all civill matters with-

in their precinct. To which purpose they have under them certain officers, as *Gubnoy Starets* or Coroners, who, besides the triall of self-murders, are to attach fellons: and the *Soudie* or under-Justices, who themselves also may hear and determine in all matters of the same nature, among the countrey people of their own wards or bayliwicks: but so, that in case either partie dissent, they may appeal, and go further to the Duke and Dyack that reside within the head town. From whom also they may remove the matter to the higher court at *Mosko* of the Emperours Counsell, where lie all appeals. They have under them also *Sotskoy Starets*, that is Aldermen, or Balives of the hundreds.

Secondly, in all criminall matters, as theft, murder, treason, &c. they have authoritie to apprehend, to examine, and to imprison the malefactour, and so having received perfect evidence & information of the cause, they are to send it ready drawn and orderly digested up to the *Mosko*, to the officer of the *Chetsird*, whereunto that

that Province is annexed, by whom it is referred and propounded to the Emperours Counsell. But to determine in any matter criminall, or to do execution upon the partie offending, is more then their commission will allow them to do.

Thirdly, if there be any publick service to be done within that Province (as the publishing of any Law, or common order, by way of proclamation, collecting of taxes and impositions for the Emperour, mustering of souldiers, and sending them forth at the day and to the place assigned by the Emperour or his Counsell) all these and such like pertain to their charge.

These Dukes and Dyacks are appointed to their place by the Emperour himself, and are changed ordinarily at every years end, except upon some speciall liking or suit the time be prorogued for a year or two more. They are men of themselves of no credit nor favour with the people where they govern, being neither born nor brought up among them, nor yet having inheritance of their

own there or elſe where. Onely of the Emperour they have for that ſervice an 100. marks a year he that hath moſt, ſome fiftie, ſome but thirtie. Which maketh them more ſuſpected and odious to the people, becauſe being ſo bare, and coming freſh and hungrie upon them lightly every year, they rack and ſpoil them without all regard of juſtice or conſcience. Which is eaſily tolerated by the chief officers of the *Chetfirds*, to the end they may rob them again, and have a better bootie when they call them to account: which commonly they do at the end of their ſervice, making an advantage of their injuſtice and oppreſſion over the poore people. There are few of them but they come to the *Pudkey* or whip when their time is ended, which themſelves for the moſt part do make account of. And therefore they furniſh themſelves with all the ſpoil they can for the time of their government, that they may have for both turns, aſwell for the Emperour, and Lord of the *Chetfird*, as to reſerve ſome good part for themſelves.

They

They that are appointed to govern abroad, are men of this qualitie, ſave that in the foure border towns that are of greateſt importance are ſet men of more ſpeciall valour and truſt, two in every town. Whereof one is ever of the Emperours privie Counſell. Theſe foure border towns are *Smolensko*, *Vobsko*, *Novogrod*, and *Cazan*, whereof three lie towards the *Polonian* and *Sweden*, one bordereth farre off upon the *Chrim Tartar*. Theſe have larger commiſſion then the other Dukes of the Provinces that I ſpake of before, and may do execution in criminall matters. Which is thought behoovefull for the Commonwealth, for incident occaſions that may happen upon the borders that are farre off, and may not ſtay for direction, about every occurrent and particular matter from the Emperour and his Counſell. They are changed every year (except as before) and have for their ſtipend 700. rubbels a year he that hath moſt, ſome have but 400. Many of theſe places that are of greateſt importance, and almoſt the whole coun-

trey is managed at this time by the *Godanoes* and their clients.

The citie of *Mosko* (that is the Emperours seat) is governed altogether by the Emperours Counsell. All matters there both civill & criminall are heard & determined in the several courts, held by some of the said Counsell, that reside there all the year long.

Onely for their ordinary matters (as buildings, reparations, keeping of their streets decent and clean, collections, levying of taxes, impositions and such like) are appointed two Gentlemen, and two Dyacks or Secretaries, who hold a court together for the ordering of such matters. This is called the *Zempskey* house. If any townsman suspect his servant of theft or like matter, hither he may bring him to have him examined upon the *Rudkey*, or other torture. Besides these two Gentlemen and Secretaries that order the whole Citie, there are *Staruſts* or Aldermen for every severall companie. The Alderman hath his *Sotskey* or Constable, and the Constable hath certain *Decetskois* or Decurions under him, which have the

the overſight of ten houſholds apeice, whereby every diſorder is ſooner ſpied, and the common ſervice hath the quicker diſpatch. The whole number of Citizens poore and rich are reduced into companies. The cheif officers (as the Dyacks and Gentlemen) are appointed by the Emperour himſelf, the *Staruſt* by the Gentlemen and Dyacks, the *Sotskoy* by the *Staruſt* or Alderman, and the *Decetskois* by the Conſtables.

This manner of government of their Provinces and towns, if it were as well ſet for the giving of juſtice indifferently to all ſorts, as it is to prevent innovations, by keeping of the Nobilitie within order, and the Commons in ſubjection, it might ſeem in that kind to be no bad nor unpolitick way for the containing of ſo large a Commonwealth, of that breadth and length as is the kingdome of *Ruſſia*. But the oppreſſion and ſlaverie is ſo open and ſo great, that a man would marvell how the Nobilitie and people ſhould ſuffer themſelves to be brought under it, while they had any means to avoid

and repulse it; or being so strengthned as it is at this present, how the Emperours themselves can be content to practise the same with so open injustice and oppression of their Subjects, being themselves of a Christian profession.

By this it appeareth how hard a matter it were to alter the state of the *Russe* government, as now it standeth. First, because they have none of the Nobilitie able to make head. As for the Lords of the foure *Chetfirds* or *Tetrarchies*, they are men of no Nobilitie, but Dyacks advanced by the Emperour, depending on his favour, and attending onely about his own person. And for the Dukes that are appointed to govern under them, they are but men of a titular dignitie (as was said before) of no power, authoritie, nor credit, save that which they have out of the office, for the time they injoy it. Which doth purchase them no favour, but rather hatred of the people, forasmuch as they see that they are set over them, not so much for any care to do them right and justice, as to keep them under in

a

a miſerable ſubjection, and to take the fliece from them, not once in the year (as the owner from his ſheep) but to poll and clip them all the year long. Beſides the authority and rule which they bear is rent and divided into many ſmall pieces, being divers of them in every great Shire, limited beſides with a very ſhort time, which giveth them no ſcope to make any ſtrength, nor to contrive ſuch an enterpriſe, if happely they intended any matter of innovation. As for the common people (as may better appear in the deſcription of their ſtate and qualitie afterwards ſet down) beſides their want of armour and practiſe of warre (which they are kept from of purpoſe) they are robbed continually both of their hearts and money (beſides other means) ſometime by pretence of ſome ſervice to be done for the common defence, ſometimes without any ſhew at all of any neceſſitie of Commonwealth or Prince. So that there is no means either for Nobilitie or people to attempt any innovation, ſo long as the militarie forces of the Emperour

(which are the number of 8000. at the least in continuall pay) hold themselves fast and sure unto him, and to the present state. Which needs they must do, being of the qualitie of Souldiers, and enjoying withall that free libertie of wronging and spoiling of the commons at their pleasure, which is permitted them of purpose to make them have a liking of the present state. As for the agreement of the souldiers and commons, it is a thing not to be feared, being of so opposite and contrarie practice much one to the other. This desperate state of things at home maketh the people for the most part to wish for some forein invasion, which they suppose to be the onely means to rid them of the heavy yoke of this tyrannous government.

Of the Emperours Counsell.

CHAP. XI.

THe Emperours of *Russia* give the name of Counsellour to divers of their chief Nobilitie, rather for honours

nours ſake, then for any uſe they make of them about their matters of ſtate. Theſe are called *Boiarens*, without any addition, and may be called Counſellours at large. For they are ſeldome or never called to any publick conſultation. They which are of his ſpeciall and privie Counſell indeed (whom he uſeth dayly and ordinarily for all publick matters pertaining to the State) have the addition of *Dumnoy*, and are named *Dumnoy boiaren*, or Lords of the Counſell, their office or ſitting *Boarſtue damna*.

Their names at this preſent are theſe in their order. Firſt, *Knez Feoder Ivanowich Methiſloskey* 2. *Knez Ivan Michailowich Glinskoy*. 3. *Knez Vaſilee Ivanowich Suskoy Scopin*. (Theſe three are accounted to be of greater birth then wiſdome, taken in (as may ſeem) for that end, rather to furniſh the place with their honours and preſence, then with their advice or counſell) 4. *Knez Vaſilie Ivanowich Suskoy*, thought to be more wiſe then the other of his name, 5. *Knez Ivan Michailowich*. 6 *Knez Michet a*

Micheta Romanowich Trowbetskoy. 7. *Knez Timophey Romanowich Trowbetskoy.* 8. *Knez Andriew Gregoriwich Curakine.* 9. *Knez Demetrie Juanowich Foreſtine.* 10. *Knez Feoder Juanowich Foreſtine.* 11. *Bodan Juanowich Sabarove.* 12. *Knez Juan Vaſilowich.* 13. *Knez Feoder Demetriwich Sheſtinove.* 14. *Knez Feoder Michailowich Troyconiove.* 15. *Juan Buterlyney.* 16. *Demetrie Juanowich Godonoe.* 17. *Borris Federowich Godonoe,* brother to the Empreſſe. 18. *Stephan Vaſilowich Godonoe.* 19. *Gregorie Vaſilowich Godonoe.* 20. *Juan Vaſilowich Godonoe.* 21. *Feoder Sheremitove.* 22. *Andrew Petrowich Cleſhenina.* 23. *Ignatie Petrowich Tatiſlove.* 24. *Romain Michailowich Peva.* 25. *Demenſhoy Juanowich Cheremiſſen.* 26 *Romain Vaſilowich Alferiove.* 27. *Andrew Shalcalove.* 28. *Vaſily Shalcalove.* 29. *Eleazar Welluſgin.* 30. *Drezheen Penteleove.* 31. *Zapon Abramove.*

The foure laſt of theſe are called *Dumnoy Dyakey* or Lord Secretaries. Theſe are all of the Emperours privy counſell, though but few of them are called to any conſultation: for that all matters are adviſed & determined upon by *Borris Federowich Godonoe,* bro-

ther to the Empreſſe, with ſome five or ſix more whom it pleaſeth him to call. If they come, they are rather to hear then to give counſel, & do ſo demean themſelves. The matters occurrent which are of ſtate done within the Realm are informed them at their ſittings by the Lords of the foure *Chetfirds*, or *Tetrarchies*, whereof mention is made in the chapter concerning the *Government of their Provinces*, who bring in all ſuch letters as they receive from the Dukes, Dyacks, Captains, & other officers of the Cities, & Caſtles, pertaining to their ſeverall quarter or *Chetfird*, with other advertiſements, and inform the Counſell of them.

The like is done by the chief officer of every ſeverall office of Record: who may come into the Counſell chamber, and inform them, as occaſion incident to his office doth require. Beſides matters of State, they conſider of many private cauſes, informed by way of ſupplication in very great numbers. Whereof ſome they entertain and determine, as the cauſe or means can procure favour. Some they ſend to the offices whereto they pertain.

pertain by common course of Law. Their ordinarie dayes for their sitting, are mondayes, wednesdayes, and fridayes. Their time of meeting is commonly seven a clock in the morning. If there be any extraordinary occasion that requireth consultation on some other day, they have warning by the Clerk of the counsell, called *Dorofey Bushew*, who receiveth order from the *Roserad* or high Constable of the realm to call them together at the time appointed.

Of the Emperours customes and other revenues.

CHAP. XII.

For the receiving of customes and other rents belonging to the Crown, there are appointed divers under-officers, which deliver over the same into the head-treasurie. The first is the office of *Dwoerstrou* or Steward of the household. The second is the office of the *Chetsirds*, which I comprehend under one, though it be divided into foure severall

rall parts, as was said before. The third is called *Bulsha prechode*, or the great income.

As touching the first, which is the office of the Steward, it receiveth all the rents of the Emperours inheritance, or Crown land, which they call *Vochin*. The *Vochin* or Crown land containeth in it 36. towns with the territories or hundreds belonging unto them. Whereof the chief that yield the greatest rents are these, *Alexandrisca*, *Coretska*, *Otfer*, *Slobodey*, *Danielska*, *Moisalskoy*, *Chara*, *Sametska*, *Strararouse*, *Bransove*, &c. The inhabitants or tenants of these and the other towns pay some rent-money, some other rent-duties (called *Obrokey*) as certain *chetfirds*, or measures of grain, wheat, rie, barley, oats, &c. or of other victuall, as Oxen, Sheep, Swannes, Geese, Hares, Hennes, wild Fowl, Fish, Hay, Wood, Honie, &c. Some are bound to sow for the Emperours provision certain akers of ground, and to make the corn readie for his use, having for it an allowance of certain akers of ground for their own proper use.

This

This provision for the houshold, specially of grain served in by the Tenants, is a great deal more then is spent in his house, or in other allowance served out in liverie, or for the Emperours honour, called *Schalovaney:* for which use there is bestowed very much both in grain, and other victuall. This surplus of provision is sold by the Steward to the best hand, and runneth into the Emperours treasurie.

In the time of *Juan Vasilowich*, father to this Emperour (who kept a more Princely and bountifull house then the Emperour now doth) this overplus of grain, and other incomes into the Stewards office, yielded to his treasurie not past 60. thousand rubbels yearly, but riseth now by good husbanding of the Steward *Gregory Vasilowich Godonoe*, to 230 thousand rubbels a year. And this by the means of the Empresse & her kindred, specially *Borrus Federowich Godonoe*, that account it all their own that runs into the Emperours treasure. Much of this surplusage that riseth out of the rent-provision, is employed to the

the paiment of the wages of his houſhold officers, which are very many attending at home, and purveying abroad.

The ſecond office of receit called the *Chetfirds* (being divided into foure ſeverall parts, as before was ſaid) hath foure head-officers, which beſides the ordering and government of the ſhires contained within their ſeverall *Chetfirds* have this alſo as a part of their office, to receive the *Tagla* & *Podat* belonging to the Emperour, that riſeth out of the foure *Chetfirds* or Quarters. The *Tagla* is a yearly rent or impoſition raiſed upon every *Wite* or meaſure of grain that groweth within the land, gathered by ſworn men, and brought into the office. The *wite* containeth ſixtie *Chetfirds*. Every *Chetfird* is three buſhels Engliſh, or little leſſe. The *Podat* is an ordinary rent of money impoſed upon every Soak, or Hundred within the whole Realm.

This *Tagla* and *Podat* bring in yearly to the Offices of the *Chetfirds* a great ſumme of money: as may appear by the particulars here ſet down.

down. The town and Province of *Vobsko* pay yearly for *Tagla* and *Podat* about 18000 rubbels. *Novogrod* 35000. rubbels. *Torshock* and *Otser* 8000. rubbels. *Razan* 30000. rubbels. *Merum* 12000. rubbels. *Colmigroe* and *Duyna* 8000. rubbels. *Vologda* 12000. rubbels. *Cazan* 18000. rubbels. *Usting* 30000. rubbels. *Rostove* 50000. The citie of *Mosko* 40000. rubbels. *Sibierskoy* 20000. rubbels. *Castrome* 12000. rubbels. The totall amounteth to 400000. rubbels or marks a year, which is brought in yearly the first day of September, that is reckoned by them the first day of the year.

The third that is called the *Bulsha Prechod* or great Income receiveth all the customes that are gathered out of all the principall towns and cities within the whole Realm, besides the fees and other duties which rise out of divers smaller Offices, which are all brought into this office of *Bulsha Prechod*. The towns of most trade, that do yield greatest customes, are these here set down, *Mosko*, *Smalensko*, *Vobsko*, *Novogrod Velica*, *Straroust*,

rarouſe, Torſhack, Otſer, Yaruſlave, Coſtrome, Neſna Novogrod, Cazan, Volegda. This cuſtome out of the great towns is therefore moſt certain and eaſie to be reckoned, becauſe it is ſet and rated preciſely what they ſhall pay for the cuſtome of the year. Which needs muſt be paid into the ſaid office, though they receive not ſo much. If it fall out to be more, it runneth all into the Emperours advantage.

The cuſtome at *Mosko* for every year is 12000. rubbels. The cuſtome of *Smolensko*, 8000. *Vobsko* 12000. rubbels. *Novogrod velica* 6000. rubbels. *Strararouſe* by ſalt and other commodities 18000. rubbels. *Torſhack* 800. rubbels. *Otſer* 700. rubbels. *Yaruſlave* 1200. rubbels. *Coſtrome* 1800. rubbels. *Neſna Novogrod* 7000. rubbels. *Cazan* 11000. rubbels. *Volegda* 2000. rubbels. The cuſtome of the reſt that are towns of trade is ſometimes more, ſometimes leſſe, as their traffick and dealings with commodities to and fro falleth out for the year.

This may be ſaid for certain, that the

the three tables of receits belonging to this office of *Bulſha Prechod*, when they receive leaſt, account for thus much, *viz.* The firſt table 160000. rubbels. The ſecond table 90000. rubbels. The third 70000. rubbels. So that there cometh into the office of *Bulſha Prechod* at the leaſt reckoning (as appeareth by their books of cuſtomes) out of theſe and other towns, and maketh the ſumme of 340000. rubbels a year. Beſides this cuſtome out of the towns of trade, there is received by this office of *Bulſha Prechod*, the yearly rent of the common Bathſtoves, and Cabacks or Drinkinghouſes, which pertain to the Emperour. Which (though it be uncertain for the juſt ſumme, yet becauſe it is certain and an ordinary matter, that the *Ruſſe* will bathe himſelf aſwell within as without) yieldeth a large rent to the Emperours treaſurie.

There is beſides a certain mulct or penaltie that groweth to the Emperour out of every judgement or ſentence that paſſeth in any of his courts of Record in all civill matters

This penaltie or mulct is 20. *Dingoes* or pence upon every rubble or mark, and so ten in the hundred, which is paid by the partie that is convict by law. He hath besides for every name contained in the writs that passe out of these courts five *Alteens*. An *Alteen* is five pence sterling or thereabouts. This is made good out of the office, whence the writ is taken forth. Thence it goeth to the office that keepeth the lesser seal, where it payeth as much more to the Emperours use. This riseth commonly to 3000. rubbels a year or thereabouts. Further also out of the office of *Roisbonia*, where all fellonies are tried, is received for the Emperour the half part of fellons goods, the other half goeth the one part to the informer, the other to the officers.

All this is brought into the office of *Bulsha Prechod*, or great income. Besides the overplus or remainder that is saved out of the land-rents, allotted to divers other offices: as namely to the office called *Roserade*, which hath lands and rents assigned unto it to pay the yearly salaries of the

the ſouldiers or horſmen that are kept ſtill in pay. Which in time of peace when they reſt at home not employed in any ſervice, is commonly cut off, and paid them by halfs, ſometimes not the half: ſo that the remainder out of the *Raſerade* office that is laid into the Emperours treaſurie cometh for the moſt part every year to 250000. rubbels.

In like ſort (though not ſo much) is brought in the ſurplus out of the *Strelletskoy* offices which hath proper lands for the paiment of the *Streltſy* men or gunners, aſwell thoſe at *Moſko*, that are of the Emperours guard (12000. in ordinary) as on the borders, and other garriſon townes and caſtles. Likewiſe out of the office of *Prochaſe*, *Shiſtvoy Nemſkoy* which hath ſet allowance of lands to maintain the forein mercenarie ſouldiers, as *Poles*, *Swedens*, *Dutches*, *Scots*, &c. So out of the office of *Puſhkarſkoy*, (which hath lands and rents allowed for the proviſion of munition, *great Ordinance*, *Powder*, *Shot*, *Salpeeter*, *Brimſtone*, *Lead*, and ſuch like) there is left ſomewhat at the years end,

end, that runneth into the treasurie. All these bring into the office of *Bulsha Prechod* that which remaineth in their hand at the years end. Whence it is delivered into the Emperours treasurie. So that the whole summe that groweth to this office of *Bulsha Prechod*, or the great income (as appeareth by the books of the said office) amounteth to 800000. rubbels a year, or thereabouts.

All these offices, to wit, the office of the Steward, the foure *Chetsirds*, and the *Bulsha Prechod* deliver in their receits to the head treasurie, that lieth within the Emperours house or castle at the *Mosko*. Where lie all his moneys, jewels, crowns, sceptres, plate, and such like, the chests, hutches, and bags being signed by the Emperours themselves with their own seal. Though at this time the L. *Borris Federowich Godonoe* his seal and oversight supplieth for the Emperour, as in all other things. The under-officer at this time is one *Stephen Vasilowich Godonoe*, Cousin germane to the said *Borris*, who hath two Clerks allowed to serve under him in the office.

The

The ſumme that groweth to the Emperours treaſurie in money onely, for every year.

1. Out of the Stewards office above the expenſe of his houſe 230000 rubbels.

2. Out of the foure Chetfirds for ſoak and head-money 400000. rubbels.

3. Out of the *Bulſha Prechod* Office, or great income, for cuſtome and other rents. 800000. rubbels.

Summe 1430000. *rubbles clear, beſides all charges for his houſe, and ordinary ſalaries of his ſouldiers otherwiſe diſcharged.*

But beſides this revenue that is paid all in money to the Emperours treaſurie he receiveth yearly in furres and other duties to a great value out of *Siberia*, *Pechora*, *Permia*, and other places, which are ſold or bartred away for other forein commodities to the *Turkiſh*, *Perſian*, *Armenian*, *Georgian* and *Bougharian* Merchants that trade within his countreys, beſides others of Chriſtendome. What it maketh in the whole (though the value

value cannot be ſet down preciſely, as being a thing caſuall as the commoditie may be got) it may be gueſſed by that which was gathered the laſt year out of *Siberia* for the Emperours cuſtome, *viz.* 466. timber of Sables, five timber of Martrons, 180. black Foxes, beſides other commodities.

To theſe may be added their ſeizures, and confiſcations upon ſuch as are in diſpleaſure, which riſeth to a great ſumme; beſides other their extraordinary impoſitions, and exactions done upon their officers, Monaſteries, &c. not for any apparent neceſſitie or uſe of the Prince or commonwealth, but of will and cuſtome; yet with ſome pretence of a *Scythian*, that is, groſſe and barbarous policie (as may appear) by theſe few *Sophiſmata* or counterfeit policies put in practice by the Emperours of *Ruſſia*, all tending to this end, to robbe their people, and to inrich their treaſurie. To this purpoſe this by-word was uſed by the late Emperour *Juan Vaſilowich*, *That his people were like to his beard. The oftner ſhaven, the thicker*

it would grow. Or like sheep, that must needs be shorn once a year at the least, to keep them from being overladen with their wooll.

Means used to draw the wealth of the land into the Emperours treasurie.

1. TO prevent no extortions, exactions, or briberies whatsoever, done upon the Commons by their Dukes, Diacks, or other officers in their Provinces, but to suffer them to go on till their time be expired, and to suck themselves full; then to call them to the *Praveush* (or whip) for their behaviour, and to beat out of them all or the most part of the bootie, as the honie from the Bee, which they have wrung from the Commons, and to turn it into the Emperours treasurie, but never any thing back again to the right owners, how great or evident soever the injurie be: To this end the needy Dukes and Diacks that are sent into their provinces serve the turn very well, being

being changed ſo often, to wit, once a year: where in reſpect of their own and the qualitie of the people, as before was ſaid, they might be continued for ſome longer time, without all fear of innovation. For coming ſtill freſh upon the Commons, they ſuck more eagerly: like *Tiberius* the Emperours flies, that came new ſtill upon all old ſores, to whom he was wont to compare his *Pretors*, and other provinciall officers.

2. To make of theſe officers (that have robbed their people) ſometimes a publick example, if any be more notorious then the reſt, that the Emperour may ſeem to miſlike the oppreſſions done to his people, and transferre the fault to his ill officers. As among divers other was done by the late Emperour *Juan Vaſilowich* to a Diack in one of his Provinces, that (beſides many other extortions and briberies) had taken a gooſe ready dreſt full of money. The man was brought to the market place in *Mosko*: The Emperour himſelf preſent, made an Oration, *Theſe good people are they that would eat you up like*

bread, &c. Then asked he his *Polachies* or executioners who could cut up a goose, and commanded one of them first to cut off his legges about the midst of the shinne, then his arms above his elbows, asking him still if goose-flesh were good meat, in the end to chop off his head: that he might have the right fashion of a goose readie dressed. This might seem to have been a tolerable piece of justice (as justice goeth in *Russia*) except his subtill end to cover his own oppressions.

3. To make an open shew of want when any great tax or imposition is towards: As was done by this Emperour *Theodore Juanowich*, by the advise of some about him at the beginning of his reign: when being left very rich (as was thought) by his father, he sold most of his plate, and stamped some into coin, that he might seem to want money. Whereupon presently out came a taxation.

4. To suffer their subjects to give freely to the Monasteries (which for their superstition very many do, specially in their last wills) and to lay up

up their money and ſubſtance in them, to keep it more ſafe. Which all is permitted them without any reſtraint or proviſo, as was and is in ſome countreyes of Chriſtendome. Whereby their Monaſteries grow to exceeding great wealth. This they do to have the money of the Realm better ſtored together, & more ready for their hand when they liſt to take it. Which many times is done without any noiſe: the Friers being content rather to part from ſomewhat (as the increaſe groweth) then to loſe all at once. Which they were made to doubt of in the other Emperours dayes.

To this end *Juan Vaſilowich* late Emperour uſed a very ſtrange practiſe, that few Princes would have done in their greateſt extremities. He reſigned his kingdome to one *Velica Knez Simeon*, the Emperours ſonne of *Cazan*, as though he meant to draw himſelf from all publick doings to a quiet private life. Towards the end of the year he cauſed this new King to call in all Charters granted to Biſhopricks and Monaſteries,

which they had enjoyed many hundred years before, which were all cancelled. This done (as in diſlike of the fact and misgovernment of the new King) he reſumed the ſcepter, and ſo was content (as in favour to the Church and religious men) that they ſhould renew their charters, and take them of himſelf, reſerving and annexing to the Crown ſo much of their lands as himſelf thought good.

By this practiſe he wrung from the Biſhopricks and Monaſteries (beſides the lands which he annexed to the Crown) an huge maſſe of money. From ſome 40. from ſome 50. from ſome an hundred thouſand rubbels. And this as well for the increaſe of his treaſurie, as to abate the ill opinion of his hard government, by a ſhew of worſe in another man. Wherein his ſtrange ſpirit is to be noted, that being hated of his ſubjects (as himſelf knew well enough) yet would venture ſuch a practiſe to ſet another in his ſaddle, that might have ridde away with his horſe while himſelf walked by on foot.

5. To ſend their meſſengers into the

the Provinces or ſhires where the ſpeciall commodities of their countrey grow, as furres, wax, honey, &c. there to foreſtall and engroſſe ſometime one whole commoditie, ſometime two, or more, taking them at ſmall prices what themſelves liſt, and ſelling them again at an exceſſive rate to their own merchants, and to merchants ſtrangers. If they refuſe to buy them, then to force them unto it.

The like is done when any commoditie either native or forein (as cloth of gold, broad cloth, &c.) thus engroſſed by the Emperour, and received into his treaſurie, happeneth to decay, or marre by long lying, or ſome other caſualtie. Which is forced upon the Merchants, to be bought by them at the Emperours price, whether they will or no. This laſt year of 1589. was engroſſed all the wax of the countrey, ſo that none might deal with that commoditie but the Emperour onely.

6. To take up and engroſſe in like ſort ſometime forein commodities as ſilks, cloth, lead, pearl, &c. brought

into his realm by *Turkish* merchants, *Armenians*, *Bougharians*, *Poles*, *English*, and other; and then to force his merchants to buy them of his officers at his own price.

7. To make a Monopolie for the time of such commodities as are paid him for rent, or custome, and to inhanse the price of them, as furres, corn, wood, &c. what time none must sell of the same kind of commoditie, till the Emperours be all sold. By this means he maketh of his rent-corn, and other provision of victuall (as before was said) about 200000. rubbels or marks a year: Of his rent-wood, hay, &c. 30000. rubbels, or thereabouts.

8. In every great town of his Realm he hath a *Caback* or drinking-house where is sold *aquavitæ* (which they call *Russe wine*) *mead*, *beer*, &c. Out of these he receiveth rent that amounteth to a great summe of money. Some yield 800. some 900. some a 1000. some 2000. or 3000. rubbels a year. Wherein besides the base and dishonourable means to encrease his treasurie, many foul faults are

are committed. The poore labouring man and artificer many times ſpendeth all from his wife and children. Some uſe to lay in twentie, thirtie, fourtie rubbels, or more into the *Caback*, and vow themſelves to the pot till all that be ſpent. And this (as he will ſay) for the honour of *Hoſpodare*, or the Emperour. You ſhall have many there that have drunk all away to the very skin, and ſo walk naked, whom they call *Naga*. While they are in the *Caback*, none may call them forth whatſoever cauſe there be, becauſe he hindereth the Emperours revenue.

9. To cauſe ſome of his *Boiarens* or *Nobles* of his court (whom he uſeth upon truſt) that have houſes in the *Mosko* to fain themſelves robbed; then to ſend for the *Zemskey* men, or Aldermen of the citie, and to command them to find out the robberie. In default of not finding it, to prave or ſeize the citie for their miſgovernment in 8000. 9000. or 10000 rubbels at a time. This is many times practiſed.

10. In theſe exactions to ſhew

their ſovereigntie, ſometime they uſe very plain and yet ſtrange cavillations. As was that of *Juan Vaſilowich*, father to this Emperour, after this ſort: He ſent into *Permia* for certain loads of *Cedar wood*, whereof he knew that none grew in that Countrey. The inhabitants returned anſwer they could find none there. Whereupon he ſeaſſed their Countrey in 12000. rubbels, as if they concealed the commoditie of purpoſe. Again he ſent to the citie of *Moſko* to provide for him a *Colpack* or meaſure full of live fleas for a medicine. They returned anſwer that the thing was impoſſible; and if they could get them, yet they could not meaſure them, for leaping out. Whereupon he praved or beat out of their ſhins 7000. rubbels for a mulct.

By like cavillation he extorted from his Nobilitie 30000. rubbels, becauſe he miſſed of his game, when he went a hunting for the Hare: as if their hunting and murdering of hares had been the cauſe of it. Which the Nobilitie (as the manner is) praved preſently again upon the *Mon-*

ſicks

ſicks or common people of the Countrey. This may ſeem a ſtrange kind of extortion, by ſuch pleaſant cavils to fliece his poore ſubjects in good ſadneſſe, but that it agreeth with the qualitie of thoſe Emperours, and the miſerable ſubjection of that poore Countrey. Theſe and ſuch like means are practiſed by the Emperours of *Ruſſia*, to encreaſe their Treaſurie.

Of the ſtate of the Commonaltie, or vulgar ſort of people in the countrey of Ruſſia.

CHAP. XIII.

THe condition of the Commons and vulgar ſort of people may partly be underſtood by that which already hath been ſaid concerning the manner of their government, and the ſtate of the Nobilitie, with the ordering of their Provinces, and chief towns of the land. And firſt, touching their libertie, how it ſtandeth with them, it may appear by this, that they are reckoned in no degree

at

at all, nor have any ſuffrage nor place in their *Zabore*, or High court of Parliament, where their laws and publick orders are concluded upon, which commonly tend to the oppreſſion of the commons. For the other two degrees *viz.* of the Nobilitie, and Clergie, which have a vote in the Parliaments (though farre from that libertie that ought to be in common conſultations for the publick benefit, according to the meaſure and proportion of their degrees) are well contented that the whole burden ſhall light upon the Commons, ſo they may eaſe their own ſhoulders by laying all upon them. Again, into what ſervile condition their libertie is brought, not onely to the Prince, but to the Nobles and Gentlemen of the Countrey (who themſelves alſo are but ſervile, ſpecially of late years) it may further appear by their own acknowledgements in their ſupplications and other writings to any of the Nobles or chief officers of the Emperours, wherein they name and ſubſcribe themſelves *Kolophey*, that is, their villains,

villains, or bondſlaves, as they of the Nobilitie do unto the Emperour. This may truly be ſaid of them, that there is no ſervant nor bondſlave more awed by his Maſter, nor kept down in a more ſervile ſubjection, then the poore people are, and that univerſally, not onely by the Emperour but by his Nobilitie, chief officers and ſouldiers. So that when a poore *Mouſick* meeteth with any of them upon the high way, he muſt turn himſelf about, as not daring to look him on the face, and fall down with knocking of his head to the very ground, as he doth unto his Idol.

Secondly, concerning the lands, goods, and other poſſeſſions of the commons, they anſwer the name, and lie common indeed, without any fenſe againſt the rapine and ſpoil not onely of the higheſt, but of his Nobilitie, officers, and ſouldiers. Beſides the taxes, cuſtomes, ſeizures, and other publick exactions done upon them by the Emperour, they are ſo racked and pulled by the Nobles, officers, & meſſengers ſent abroad by the

the Emperour in his publick affairs, ſpecially in the *Yammes* (as they call them) and through fare towns, that you ſhall have many villages and towns of half a mile, and a mile long, ſtand all unhabited, the people being fled all into other places by reaſon of the extreme uſage, and exactions done upon them. So that in the way towards *Mosko*, betwixt *Vologda* and *Yaruſlaveley* (which is two nineties after their reckoning, little more then an hundred miles Engliſh) there are in ſight fiftie *Darieunes* or villages at the leaſt, ſome half a mile, ſome a mile long, that ſtand vacant and deſolate without any inhabitant. The like is in all other places of the realm, as is ſaid by thoſe that have better travelled the countrey then my ſelf had time or occaſion to do.

The great oppreſſion over the poore Commons maketh them to have no courage in following their trades: for that the more they have, the more danger they are in, not onely of their goods, but of their lives alſo. And if they have any thing, they

they conceal it all they can, ſometimes conveying it into Monaſteries, ſometimes hiding it under the ground, and in woods, as men are wont to do where they are in fear of forein invaſion: in ſo much that many times you ſhall ſee them afraid to be known to any *Boiaren* or Gentleman of ſuch commodities as they have to ſell. I have ſeen them ſometimes when they have laid open their commodities for a liking (as their principall furres and ſuch like) to look ſtill behind them, and towards every doore, as men in ſome fear, that looked to be ſet upon, and ſurpriſed by ſome enemie: Whereof asking the cauſe, I found it to be this, That they have doubted leſt ſome Nobleman or *Sinaboiarskey* of the Emperour had been in companie, and ſo laid a train for them to prey upon their commodities perforce.

This maketh the people (though otherwiſe hardened to bear any toil) to give themſelves much to idleneſſe and drinking, as paſſing for no more then from hand to mouth. And hereof it cometh that the commodities

of

of *Russia* (as was said before) as *wax, tallow, hides, flax, hemp, &c.* grow and go abroad in farre lesse plentie then they were wont to do, because the people, being oppressed and spoiled of their gettings, are discouraged from their labours. Yet this one thing is much to be noted, that in all this oppression there were three brethren Merchants of late that traded together with one stock in common, that were found to be worth 300000. rubbels in money, besides lands, cattels, and other commodities. Which may partly be imputed to their dwellings farre off from the eye of the Court, *viz.* in *wichida* a 1000. miles from *Mosko*, and more. The same are said by those that knew them to have set on work all the year long ten thousand men in making of salt, carriages by cart, and boat, hewing of wood, and such like, besides 5000. bondslaves at the least, to inhabite and till their land. They had also their physitions, surgeons, apothecaries, and all manner of artificers of *Doutcees* and others, belonging unto them. They are said to have

paid

paid to the Emperour for cuſtome to the ſumme of 23000. rubbels a year (for which cauſe they were ſuffered to enjoy their trade) beſides the maintaining of certain garriſons on the borders of *Siberia*, which were near unto them. Wherein the Emperour was content to uſe their purſe, till ſuch time as they had got ground in *Siberia*, and made it habitable, by burning, and cutting down woods from *Wichida* to *Perm*, above a 1000. verſe, and then took it all away from them perforce.

But this in the end being envied and diſdained, as a matter not ſtanding with their pollicie to have any ſo great, ſpecially a *Mouſick*, the Emperour began firſt to pull from them by pieces, ſometimes 20000 rubbels at a time, ſometime more; till in the end their ſons that now are, are well eaſed of their ſtock, and have but ſmall part of their fathers ſubſtance, the reſt being drawn all into the Emperours treaſurie. Their names were *Jacove*, *Gregorie*, and *Simon* the ſonnes of *Onyka*.

For the qualitie of their people otherwiſe,

otherwiſe, though there ſeemeth to be in them ſome aptneſſe to receive any art (as appeareth by the naturall wits in the men, and very children) yet they excell in no kind of common art, much leſſe in any learning, or literall kind of knowledge: which they are kept from of purpoſe, as they are alſo from all militarie practiſe, that they may be fitter for the ſervile condition wherein now they are, and have neither reaſon nor valour to attempt innovation. For this purpoſe alſo they are kept from travelling that they may learn nothing, nor ſee the faſhions of other Countreys abroad. You ſhall ſeldome ſee a *Ruſſe* a traveller, except he be with ſome Ambaſſadour, or that he make a ſcape out of his Countrey. Which hardly he can do, by reaſon of the borders that are watched ſo narrowly, and the puniſhment for any ſuch attempt, which is death if he be taken, and all his goods confiſcate. Onely they learn to write, and to reade, and that very few of them. Neither do they ſuffer any ſtranger willingly to come into their realm out of any civill Countrey,

trey, for the ſame cauſe, further then neceſſitie of uttering their commodities, and taking in of forein doth enforce them to do.

And therefore this year 1589. they conſulted about the removing of all Merchants ſtrangers to the border towns, to abide and have their reſidencie there, and to be more wary in admitting other ſtrangers hereafter into the Inland parts of the realm, for fear of infection with better manners and qualities then they have of their own. For the ſame purpoſe alſo they are kept within the bounds of their degree by the laws of their countrey, ſo that the ſonne of a *Mouſick*, artificer or husbandman, is ever a *Mouſick*, artificer, &c. and hath no means to aſpire any higher, except, having learned to write and read, he attain to the preferment of a Prieſt, or Dyack. Their language is all one with the *Slavonian*, which is thought to have been derived from the *Ruſſe* tongue, rather then the *Ruſſe* from the *Slavonian*. For the people called *Sclavi*, are known to have had their beginning out of *Sarmatia*, and to have

have termed themſelves of their conqueſt *Sclavos*, that is, famous or glorious, of the word *Sclava*, which in the *Ruſſe* and *Slavonian* tongue ſignifieth as much as *Glory*, or *Fame*. Though afterwards being ſubdued and trod upon by divers nations, the *Italians* their neighbours have turned the word to a contrary ſignification, and term every ſervant or peaſant by the name of *Sclave*, as did the *Romanes* by the *Getes* and *Syrians*, for the ſame reaſon. The *Ruſſe* character or letter is no other then the *Greek*, ſomewhat diſtorted.

Concerning their trades, diet, apparrell, and ſuch like, it is to be noted in a ſeverall chapter of their private behaviour. This order that bindeth every man to keep his ranck, and ſeverall degree, wherein his forefathers lived before him, is more meet to keep the Subjects in a ſervile ſubjection, and ſo apt for this and the like Common-wealths, then to advance any virtue, or to breed any rare or excellent qualitie in Nobilitie or Commons, as having no further reward nor preferment whereunto they may bend

bend their endeavours, and employ themſelves to advance their eſtate, but rather procuring more danger to themſelves, the more they excell in any noble or principall qualitie.

Of their publick Juſtice, and manner of proceeding in civill, and criminall matters.

CHAP. XIV.

THeir courts of civill juſtice for matters of contract, and other of like ſort, are of three kinds, the one being ſubject unto the other by way of appeal. The loweſt Court (that ſeems to be appointed for ſome eaſe to the Subjects) is the office of the *Gubnoy Staruſt*, that ſignifieth an Alderman, and of the *Sotskoy Staruſt*, or Bailiff of the Soak or Hundred, whereof I ſpake before in the ordering of the Provinces. Theſe may end matters among their neighbours within their Soak, or ſeverall Hundred, where they are appointed under

under the Dukes and Diacks of the Provinces, to whom the parties may remove their matter, if they cannot be agreed by the ſaid *Gubnoy* or *Sotſkoy Staruſt.*

The ſecond is kept in the head towns of every Province or Shire by the ſaid Dukes and Diacks, that are deputies to the foure Lords of the *Chetfirds*, as before was ſaid. From theſe courts they may appeal and remove their ſuits to the chief Court, that is kept at the *Moſko*, where are reſident the officers of the foure *Chetfirds*. Theſe are the chief Juſtices or Judges, every of them in all civill matters that grow within their ſeverall *Chetfird* or quarter, and may be either commenced originally before them, or proſecuted out of the inferiour Courts of the Shires by way of appeal.

Their commencing and proceeding in civill actions is on this manner Firſt, the plaintiff putteth up his ſupplication, wherein he declareth the effect of his cauſe, or wrong done unto him. Whereupon is granted unto him a *Wepis*, or warrant, which he

he delivereth to the *Preſtave*, or Sergeant, to do the arreſt upon the partie whom he meaneth to implead, who upon the arreſt is to put in ſureties to anſwer the day appointed, or elſe ſtandeth at the Sergeants devotion, to be kept ſafe by ſuch means as he thinketh good.

The Sergeants are many, and excell for their hard and cruell dealing towards their priſoners; commonly they clap irons upon them, as many as they can bear, to wring out of them ſome larger fees. Though it be but for ſix pence, you ſhall ſee them go with chains on their legs, arms, and neck. When they come before the Judge, the plaintiff beginneth to declare his matter after the content of his ſupplication. As for Atturneys, Counſellours, Procuratours and Advocates to plead their cauſe for them, they have no ſuch order, but every man is to tell his own tale, and plead for himſelf ſo well as he can.

If they have any witneſſe, or other evidence, they produce it before the Judge. If they have none, or if the truth

truth of the cause cannot so well be discerned by the plea, or evidence on both parts, then the Judge asketh either partie (which he thinketh good, plaintife or defendant) whether he will *kisse the Crosse* upon that which he avoucheth or denieth. He that taketh the Crosse (being so offered by the Judge) is accounted clear, and carrieth away the matter. This ceremonie is not done within the Court or Office, but the partie is carried to the Church by an Officer, and there the ceremonie is done: the money in the mean while hanging upon a nail, or else lying at the idols feet, ready to be delivered to the partie as soon as he hath kissed the Crosse before the said Idol.

This kissing of the Crosse, called *Creustina chelovania*, is as their corporall oath, and accounted with them a very holy thing, which no man will dare to violate or prophane with a false allegation. If both parties offer to kisse the Crosse in a contradictorie matter, then they draw lots. The better lot is supposed to have the right, and beareth away the matter.

So

So the partie convicted is adjudged to pay the debt or penaltie whatsoever, and withall to pay the Emperours fees, which is twentie pence upon every mark, as before hath been noted.

When the matter is thus ended, the partie convicted is delivered to the Sergeant, who hath a writ for his warrant out of the office to carry him to the *Praveush* or Righter of Justice, if presently he pay not the money, or content not the partie. This *Praveush* or Righter is a place near to the office, where such as have sentence passed against them, and refuse to pay that which is adjudged, are beaten with great cudgels on the shinnes, and calves of their legs. Every forenoon from eight to eleven, they are set on the *Praveush*, and beat in this sort till the money be paid: The afternoon and nighttime, they are kept in chains by the Sergeant, except they put in sufficient sureties for their appearance at the *Praveush* at the houre appointed. You shall see fourtie or fiftie stand together on the *Praveush* all on a row, &

their shinnes thus becudgelled and bebasted every morning with a pitteous crie. If after a yeares standing on the *Praevesh*, the partie will not, or lack wherewithall to satisfie his creditour, it is lawfull for him to sell his wife and children, either outright, or for a certain term of yeares. And if the price of them do not amount to the full payment, the creditour may take them to be his bondslaves, for yeares or for ever, according as the value of the debt requireth.

Such kind of suits as lack direct evidence, or stand upon conjectures and circumstances to be weighed by the Judge, draw of great length, and yield great advantage to the Judge & officers. If the suit be upon a bond, or bill, they have for the most part good and speedy justice. Their bonds or bills are drawn in a very plain sort, after this tenour, *I Juan Vasleo have borrowed of Alphonasse Dementio the summe of one hundred rubbels of going money of Mosko, from the Kreshenea* (or hallowing of the water) *until the Saburney vos creshenea* (or Counsell Sunday) *without interest.*

tereſt. And if this money reſt unpayed after that day, then he ſhall give intereſt upon the ſaid money, after the common rate, as it goeth among the people, viz. *for every five the ſixth rubbel. Upon this there are witneſſes, Micheta Sydroveskoy*, &c. *Subſcribed, This bill have I written Gabriel Jacoveleſni, in the year* 796. The witneſſes and debter (if he can write) endorſe their names on the back ſide of the bill. Other ſigning, or ſealing have they none.

When any is taken for a matter of crime (as treaſon, murder, theft, and ſuch like) he is firſt brought to the Duke and Diack that are for the Province where the partie is attached, by whom he is examined. The manner of examination in ſuch caſes is all by torture, as ſcourging with whips made of ſinews, or whitleather (called the *Pudkey*) as bigge as a mans finger, which giveth a ſore laſh, and entreth into the fleſh, or by tying to a ſpit and roſting at the fire, ſometimes by breaking and wreſting one of their ribs with a pair of hot tongues, or cutting their

flesh under the nails, and such like. The examination thus taken, with all the proofs & evidences that can be alledged against the partie, is it sent up to the *Mosko* to the Lord of the *Chetfird* or fourth part under whom the Province is, and by him is presented to the Counsell table, to be read and sentenced there, where onely judgement is given in matter of life and death, and that by evidence upon information, though they never saw nor heard the partie, who is kept still in prison where the fact was committed, and never sent up to the place where he is tried. If they find the partie guiltie, they give sentence of death according to the qualitie of the fact: which is sent down by the Lord of the *Chetfird* to the Duke and Diack to be put in execution. The prisoner is carried to the place of execution with his hands bound, and a wax candle burning held betwixt his fingers.

Their capitall punishments are hanging, heading, knocking on the head, drowning, putting under the ice, setting on a stake, and such like.

But

But for the most part the prisoners that are condemned in summer, are kept for the winter, to be knockt in the head, and put under the ice. This is to be understood of common persons. For theft, and murder, if they be committed upon a poore *Mousick* by one of Nobilitie, are not lightly punished, nor yet is he called to any account for it. Their reason is, because they are accounted their *Kolophey* or bondslaves. If by some *Sinaboiarskey* or Gentleman-souldier a murder or theft be committed, peradventure he shall be imprisoned at the Emperours pleasure. If the manner of the fact be very notorious, he is whipped perchance, and this is commonly all the punishment that is inflicted upon them.

If a man kill his own servant, little or nothing is said unto him, for the same reason, because he is accounted to be his *Kolophey*, or bondslave, and so to have right over his very head. The most is some small mulct to the Emperour, if the partie be rich:

and so the quarrell is made rather against the purse, then against the injustice. They have no written law, save onely a small book that containeth the time, and manner of their sitting, order in proceeding, and such other judiciall forms and circumstances, but nothing to direct them to give sentence upon right or wrong. Their onely law is their *Speaking Law*, that is, the pleasure of the Prince, and of his Magistrates and officers. Which sheweth the miserable condition of this poore people, that are forced to have them for their law, and direction of justice, against whose injustice and extreme oppression they had need to be armed with many good and strong laws.

The

Their forces for the warres, with the chief officers and their salaries.

CHAP. XV.

THe souldiers of *Russia* are called *Sinaboiarskey*, or the sonnes of Gentlemen, because they are all of that degree, by vertue of their military profession. For every souldier in *Russia* is a gentleman, and none are gentlemen, but onely the souldiers, that take it by descent from their ancestours: so that the sonne of a gentleman (which is born a souldier) is ever a gentleman, and a souldier withall, and professeth nothing else but militarie matters. When they are of years able to bear arms, they come to the office of *Roserade*, or great Constable, and there present themselves: who entreth their names, and allotteth them certain lands to maintain their charges, for the most part the same that their fathers enjoyed. For the lands assigned to maintain the army are ever certain, annexed to this office, without improving or

detracting one foot. But that if the Emperour have ſufficient in wages, the rooms being full ſo farre as the land doth extend already, they are many times deferred, and have nothing allowed them, except ſome one portion of the land be divided into two. Which is a cauſe of great diſorder within that countrey, when a ſouldier that hath many children ſhall have ſometimes but one entertained in the Emperours pay. So that the reſt having nothing are forced to live by unjuſt and wicked ſhifts, that tend to the hurt and oppreſſion of the *Mouſick*, or common ſort of people. This inconvenience groweth by maintaining his forces in a continuall ſucceſſion. The whole number of his ſouldiers in continuall pay is this: Firſt, he hath of his *Dworaney*, that is, Penſioners, or Guard of his perſon, to the number of 15000. horſemen, with their captains, and other officers, that are alwayes in a readineſſe.

Of theſe 15000. horſemen, there are three ſorts or degrees, which differ as well in eſtimation as in wages one

one degree from another. The first sort of them is called *Dworaney Bulshoy*, or the company of head Pensioners, that have some an hundred, some foureſcore rubbels a year, and none under 70. The second sort are called *Seredney Dworaney*, or the middle rank of Pensioners. These have sixtie, or fiftie rubbels by the year, none under fourtie. The third and loweſt sort are the *Dyta Boiarskey*, that is, the low Pensioners. Their salarie is thirtie rubbels a year for him that hath moſt, some have but five and twentie, some twentie, none under twelve. Whereof the half part is paid them at the *Mosko*, the other half in the field by the Generall when they have any warres, and are employed in service. When they receive their whole pay, it amounteth to 55000. rubbels by the year.

And this is their wages, besides lands allotted to every one of them, both to the greater and the leſſe, according to their degrees. Whereof he that hath leaſt, hath to yield him twentie rubbels, or marks by the year. Besides these 15000. horsemen, that

are of better choice (as being the Emperours own guard when himself goeth to the warres, not unlike the Romane ſouldiers called *Prætoriani*) are 110. men of ſpeciall account for their Nobilitie and truſt, which are choſen by the Emperour, and have their names regiſtred, that find among them for the Emperours wars to the number of 65000. horſemen, with all neceſſaries meet for the warres after the *Ruſſe* manner.

To this end they have yearly allowance made by the Emperour for themſelves, and their companies, to the ſumme of 40000. rubbels. And theſe 65000. are to repair to the field every year on the borders towards the *Chrim Tartar* (except they be appointed for ſome other ſervice) whether there be warres with the *Tartars* or not. This might ſeem peradventure ſomewhat dangerous for ſome ſtate to have ſo great forces under the command of Noblemen to aſſemble every year to one certain place. But the matter is ſo uſed, as that no danger can grow to the Emperour, or his ſtate by this means. 1. Becauſe theſe Noble-

Noblemen are many, to wit, an 110. in all, and changed by the Emperour so oft as he thinketh good. 2. Because they have their livings of the Emperour, being otherwise but of very small revenue, and receive this yearly pay of 40000. rubbels, when it is presently to be paid forth again to the souldiers that are under them. 3. Because for the most part they are about the Emperours person, being of his Councel, either speciall, or at large. 4. They are rather as paymasters then Captains to their companies, themselves not going forth ordinarily to the warres, save when some of them are appointed by speciall order from the Emperour himself. So the whole number of horsemen that are ever in a readinesse and in continuall pay, are 80000, a few more or lesse.

If he have need of a greater number (which seldome falleth out) then he entertaineth of those *Sinaboiarshey*, that are out of pay, so many as he needeth; and if yet he want of his number, he giveth charge to his Noblemen, that hold lands of him, to bring

bring into the field every man a proportionable number of his servants (called *Kolopbey*, such as till his lands) with their furniture, according to the just number that he intendeth to make. Which, the service being done, presently lay in their weapons, and return to their servile occupations again.

Of footmen that are in continuall pay he hath to the number of 12000. all Gunners, called *Strelsey*: Whereof 5000. are to attend about the Citie of *Mosko*; or any other place where the Emperour shall abide, and 2000. (which are called *Stremaney Strelsey*, or Gunners at the stirrop) about his own person at the very Court or house where himself lodgeth. The rest are placed in his garison Towns, till there be occasion to have them in the field, and receive for their salarie or stipend every man seven rubbels a year, besides twelve measures apiece of Rie and Oats. Of mercenarie Souldiers, that are strangers (whom they call *Nimschey*) they have at this time 4300. of *Poleniens*: of *Chirchasses* (that are under the *Poleniens*)

lonians) about 4000. whereof 3500. are abroad in his garisons: of *Dutches* and *Scots* about 150. of *Greeks*, *Turks*, *Danes* and *Swedens*, all in one band, an 100. or thereabouts. But these they use onely upon the *Tartar* side, and against the *Siberians*: as they do the *Tartar* souldiers (whom they hire sometimes, but onely for the present) on the other side against the *Polonian* and *Sweden*: thinking it best policie, so to use their service upon the contrary border.

The chief Captains or leaders of these forces, according to their names and degrees, are these which follow: First, the *Voyavodej Bulſhaia*, that is, the *Great Captain*, or *Lieutenant* generall under the Emperour. This commonly is one of the foure houses of the chief Nobilitie of the land, but so chosen otherwise, as that he is of small valour or practice in martiall matters, being thought to serve that turn so much the better, if he bring no other parts with him save the countenance of his Nobilitie, to be liked of by the souldiers for that,

and

and nothing else. For in this point they are very warie, that these two, to wit, nobilitie and power meet not both in one, specially if they see wisdome withall, or a preesse for policie.

Their great *Voiavod* or Generall at this present in their warres is commonly one of these foure: *Knez Fedor Ivanowich Mathislavski*, *Knez Ivan Michaelowich Glinskoy*, *Cherebaskoy*, and *Troubetskoy*, all of great Nobilitie, but of very simple qualitie otherwise: though in *Glinskoy* (as they say) there is somewhat more then in the rest. To make up this defect in the *Voiavod* or Generall, there is some other joyned with him as *Lieftenant Generall*, of farre lesse nobilitie, but of more valour and experience in the warres than he, who ordereth all things that the other countenanceth. At this time their principall man, and most used in their warres, is one *Knez Demetrie Ivanowich Foreslino*, an ancient and expert captain; and one that hath done great service (as they say) against the *Tartar* and *Polonian*. Next under

under the *Voiavod* and his *Leeutenant generall* are foure other that have the marſhalling of the whole army divided among them, and may be called the Marſhalls of the field.

Every man hath his quarter or fourth part under him. Whereof the firſt is called the *Prava Polskoy*, or right wing; the ſecond is the *Lezoy Polskoy*, or left wing; the third is *Raſsnoy Polskoy*, or the broken band, becauſe out of this there are choſen to ſend abroad upon any ſudden exploit, or to make a reſcue, or ſupplie, as occaſion doth require; the fourth, *Storeſhoioy Polskoy*, or the warding band. Every one of theſe foure Marſhalls have two other under them (eight in all) that twice every week at the leaſt muſt muſter and train their ſeverall wings or bands, and hold and give juſtice for all faults & diſorders committed in the camp.

And theſe eight are commonly choſen out of the 110. (which I ſpake of before) that receive and deliver the pay to the ſouldiers. Under theſe eight are divers other Captains, as the *Gulavoy*, Captains of thouſands, five

five hundreds, and 100. the *Petyde Setskey* or Captains of fifties, and the *Decetskies* or Captains of tens.

Besides the *Voiavoda* or generall of the Armie (spoken of before) they have two other that bear the name of *Voiavoda:* whereof one is the Master of the great Ordinance (called *Naradna Voiavoda*) who hath divers under-Officers, necessary for that service; the other is called the *Voiavoda gulavoy*, or the walking Captain, that hath allowed him 1000. good horsemen of principall choice, to range and spie abroad, and hath the charge of the running Castle, which we are to speak of in the Chapter following. All these Captains and men of charge must once every day resort to the *Bulshoi Voiavoda*, or Generall of the Armie, to know his pleasure, and to inform him if there be any requisite matter pertaining to their office.

Of

Of their mustering, and levying of forces, manner of armour, and provision of victuall for the warres.

CHAP. XVI.

WHen wars are towards (which they fail not of lightly every year with the *Tartar*, and many times with the *Polonian* and *Sweden*) the foure Lords of the *Chetfirds* send forth their summons in the Emperours name to all the Dukes and Dyacks of the Provinces, to be proclaimed in the head Towns of every Shire, that all the *Sinaboiarskey*, or sonnes of gentlemen, make their repair to such a border where the service is to be done, at such a place, and by such a day, and there present themselves to such and such Captains. When they come to the place assigned them in the summons or proclamation, their names are taken by certain Officers that have Commission for that purpose from the *Rotrade*, or high Constable, as Clerks of the Bands.

If

If any make default and fail at the day, he is mulcted, and punished very severely. As for the Generall and other chief Captains, they are sent thither from the Emperours own hand, with such Commission and charge as he thinketh behovefull for the present service. When the souldiers are assembled, they are reduced into their Bands, and Companies, under their severall Captains of tennes, fifties, hundreds, thousands, &c. and these Bands into foure *Polskois* or Legions (but of farre greater numbers then Romane Legions were) under their foure great Leaders, which also have the authoritie of Marshals of the field (as was said before.)

Concerning their armour, they are but slightly appointed. The common horseman hath nothing else but his bow in his case under his right arm, and his quiver, and sword hanging on the left side, except some few that bear a case of dagges, or a javelin, or short staff along their horse side. The under-captains will have commonly some piece of armour besides, as a shirt of male, or such like.

The

The Generall with the other chief Captains and men of Nobilitie will have their horse very richly furnished, their Saddles of cloth of gold, their Bridles fair bossed and tasselled with gold and silk fringe, bestudded with pearl and precious stones, themselves in very fair armour, which they call *Bullatnoy*, made of fair shining steel, yet covered commonly with cloth of gold, and edged round with armin furre, his steel helmet on his head of a very great price, his sword bow and arrows at his side, his spear in his hand, with another fair helmet, and his *Shesta pera*, or horsemans sceptre carried before him. Their swords, bows, and arrows are of the Turkish fashion. They practise like the *Tartar* to shoot forwards and backwards, as they flie and retire.

The *Strelsey* or footman hath nothing but his piece in his hand, his striking hatchet at his back, and his sword by his side. The stock of his piece is not made caliever-wise, but with a plain and strait stock (somewhat like a fowling piece) the barroll is rudely and unartificially made,

very

very heavie, yet shooteth but a very small bullet. As for their provision of victuall, the Emperour alloweth none, either for Captain, or souldier, neither provideth any for them, except peradventure some corn for their money. Every man is to bring sufficient for himself, to serve his turn for foure moneths, and if need require to give order for more to be brought unto him to the Camp from his tenant that tilleth his land, or some other place. One great help they have, that for lodging and diet every *Russe* is prepared to be a souldier beforehand; though the chief Captains and other of account carry tents with them after the fashion of ours, with some better provision of victuall then the rest. They bring with them commonly into the camp for victuall a kind of dried bread (which they call *Sucharie*) with some store of meal, which they temper with water, and so make it into a ball or small lump of dough, called *Tollockno*, and this they eat raw in stead of bread. Their meat is bacon, or some other flesh or fish dried, after

the

the Dutch manner. If the *Russe* souldier were as hardie to execute an enterprise, as he is hard to bear out toil and travell, or were otherwise as apt and well trained for the warres, as he is indifferent for his lodging and dyet, he would farre exceed the souldiers of our parts, whereas now he is farre meaner of courage and execution in any warlike service. Which cometh partly of his servile condition, that will not suffer any great courage or valour to grow in him; partly for lack of due honour and reward, which he hath no great hope of, whatsoever service or execution he do.

Of their marching, charging, and other Martiall discipline.

CHAP. XVII.

THe *Russe* trusteth rather to his number, then to the valour of his souldiers, or good ordering of his forces. Their marching or leading is without all order, save that the foure

foure *Polskoy* or Legions (wherein to their armie is divided) keep themselves severall under their ensignes, and so thrust all on together in a hurrey, as they are directed by their Generall. Their Ensigne is the image of Saint George. The *Bulsha Dwraney* or chief horsemen have every man a small drumme of brasse at his saddle-bow, which he striketh when he giveth the charge or onset.

They have drummes besides of a huge bignesse, which they carry with them upon a board laid on foure horses, that are sparred together with chains, every drumme having eight strikers or drummers, besides trumpets and shaums, which they sound after a wild manner, much different from ours. When they give any charge, or make any invasion, they make a great hallow or shout altogether, as loud as they can, which with the sound of their trumpets, shaums, and drummes, maketh a confused and horrible noise. So they set on first discharging their arrows, then dealing with their swords, which they use in a braverie to shake and brandish

brandish over their heads, before they come to strokes.

Their footmen (because otherwise they want order in leading) are commonly placed in some ambush or place of advantage, where they may most annoy the enemie, with least hurt to themselves. If it be a set battell, or if any great invasion be made upon the *Russe* borders by the *Tartar*, they are set within the *running* or *moving Castle* (called *Bega* or *Gulay gorod*) which is carried about with them by the *Voiavoda Gulavoy* (or the *walking Generall*) whom I spake of before. This walking or moving Castle is so framed, that it may be set up in length (as occasion doth require) the space of one, two, three, foure, five, six, or seven miles: for so long it will reach. It is nothing else but a double wall of wood to defend them on both sides, behind and before, with a space of three yards or thereabout betwixt the two sides: so that they may stand within it, and have room enough to charge and discharge their pieces, and to use their other weapons. It is closed at both

both ends, and made with loop holes on either ſide, to lay out the noſe of their piece, or to puſh forth any other weapon. It is carried with the Armie whereſoever it goeth, being taken to pieces, and ſo layed on carts ſparred together, and drawn by horſes that are not ſeen, by reaſon that they are covered with their carriage as with a ſhelf or penthouſe. When it is brought to the place where it is to be uſed (which is deviſed and choſen out before by the *walking voiavod*) it is planted ſo much as the preſent uſe requireth, ſometime a mile long, ſometimes two, ſometimes three, or more: Which is ſoon done without the help of any Carpenter, or inſtrument, becauſe the timber is ſo framed to claſp together one piece within an other, as is eaſily underſtood by thoſe that know the manner of the *Ruſſe* building.

In this Caſtle ſtandeth their ſhot well fenced for advantage, ſpecially againſt the *Tartar*, that bringeth no ordinance, nor other weapon into the field with him, ſave his ſword, and

and bow and arrowes. They have also within it divers field pieces, wch they use as occasion require. Of pieces for the field they carry no great store wn they warr against the Tartar: but wn they dealt with the polonian (of whose forces they make more account) they goe better furnished with all kind of munition & other necessary provisions. It is thought yt no prince of Christendome hath better stoare of munition than the Russe Emp. our. And it may partly appear by the Attillerie house at Moskoe, where are all sortes of great ordinance, all brass pieces, verie faire, to an exceeding great numb.

Their martiall

The Russe soldier is thought to be better at his defence within some castle or Towne, than he is abroad at a set pitched field: wch is ever noted in the practice of his warrs, and namely at ye siege of Vobsko about 8 yeares since: where he repulsed the poloniā King Stepan Batore wth his whole armie of 100 000 men, & forced him in the end to give over his siege, with the loss of many of his best captaines & soldiers. But in a set field the Russe is noted to have ever the worse of the polonian & swede.

If any behave himself more valiant than ye rest, or doe any special piece of service, the Emp our sendeth him

a

a piece of gold, stamped with the image of S. George on horseback; wch they hang on their sleeves & set in their caps. And this is accounted ye greatest honour they can receive for any service they doe.

Of their colonies & maintaining of their conquests, & purchases by force.

The 18 chapter

The Russe Emperours of late yeares have very much enlarged their dominions. Their first conquest after the Dukedome of Mosko (for before yt time they were but Dukes of Valodomer as before was said) was the citie & Dukedome of

Of their Colonies

Novograd on ye west, &
N. w. side: which was
no smal enlargment
of their dominion &
strengthning to them
for the winning of the
rest. This was done by
Juan great Grandfa-
ther to Theodore now
Emperour, about the ye-
are 1480. The same began
likewise to encroach up-
on the countries of Litu-
ania & Livonia, but
the conquest only inten-
ded & attempted by him
upon some part of those
countries, was pursued &
performed by his son Basi-
leus, who first wan ye
citie & Dukedome of Ples-
ko, afterwards the citie
& Dukedome of Smolens-
ko & many other fa-
ire townes, with a la-
rge territorie belongi-
ng unto them, about
the yeare 1514. Those

vi

Of their colonies

victories against the Let-
tes or Lituanians in
the time of Alexand their
duke, he atchived rather
by advantage of Civil dis-
sentions and treasons a-
mong themselves, than
by any great policie, or
force of his owne. But
all this was lost again
by his son Juan Vasilo-
wich about 8. or 9. years
past, upon composition
with the polonian Kinge
Stepan Batore: where-
unto he was forced by ye
advantages wch the pole
had then of him, by rea-
son of the foile he had
given him before, and ye
disquietness of his owne
state at home. Only ye
Ruyle Emperor, at this
time hath left him on
yt side his countrie, ye
cities of Smolensko,
Vitobska, Cherinzo &
Bialagorod in Lituania.

Of their Colonies

In Livonia, not a towne, nor one foot of ground.

Wm Basilius first conquered those countries, he suffered the Natives to keep their possessions & to inhabit in all their townes, onlie paying him a tribute, under the government of his Russe Captaines. But by their conspiracies & attempts not long after, he was taught to deal more surely with them. And so coming upon the 2d time, he killed & carried away with him 3 parts of four, wch he gave or sold to the Tartars yt served him in those warrs, & instead of them placed there his Russes, so many as might overmatch the rest, with certaine garrisons of strength besides. Wherein notwithstanding this oversight was committed, for yt taking with him the upland or country=

= people (yt should have tilled the ground, & might easily have been kept in order without any danger, by other good policies) he was driven afterwards many years together, to vittaile the country (specially the great townes) out of his owne countrie of Russia, the soile lying there in ye meane while wast and untilled.

The like fell out at ye port of Narve in Liefland, where his son Juan Vasilowich devised to build a towne & a castle on the other side the river (called Ivangorod) to keep the towne & countrie in subjection. The castle he caused to be so built & fortified yt it was thought to be invincible - And wn it was finished, for a reward to the

Architect (yt was a polonia) he put out both his eyes, to make him unable to build the like againe. But having left the natives all within their owne country, without abating their number or strength, & towne & castle was not long after betrayed, & surrendren againe to ye K. of Sweden.

On the S. E. side, they have got the Kingdomes of Cazan & Astracan. These were won fro the Tartar by the late Emperour Juan Vasilowich, father to the Emperour yt now is: the one about 35, ye other about 33 yeares agoe. Northward out of the countrie of Siberia, he hath laid unto thy realme a great breadth & length of ground, from Wichida to the river Obba, about a 2000

Of their colonies

1000 miles space: so yt he is bold to write himself now The great command of Siberia.

The countries likewise of Permia & Pechora, are a divers people & language from the Russe, overcome not long since & yt rather by threatnings, & shakings of the sword, than by any actual force: as being a weake & naked people, without meanes to resist

That wch the Russe hath in his present possession, he keepeth on this sort. In his 4 chief border tournes, Vobsko, Smolensko, Astracan & Cazan, he hath certaine of his counsell not of greatest nobilitie, but of greatest trust, wch have more authority within the

their precincts (for the countenancing & strengthning of their government there) than the other Rules yt are set to governe in other places, as was noted before, in the manner of ordering their provinces. These he changeth sometimes every yeare, sometimes every 2d or 3d yeare, but exceedeth not yt time, except upon very special trust, & good liking of the parties & his service; least by enlarging of their time, they might grow into some familiaritie with the enimie (as some have done) being so farr out of sight.

The townes besides are very strongly fenced with trenches, castles & store of munition, & have garrisons within them, to the number

of

Of their colonies -

of two or three thousand apiece. They are stoared with vittaile if any siege should come upon them for the space of 2. or 3 years before hand. The 4 castles, of Smolensko, Ubsko, Cazan & Astrachan, he hath made very strong to beare out any siege: so yt it thought yt those towns are impregnable.

As for the countries of Pechora & Permia & yt part of Siberia, wch he hath now ~~under~~ him, they are kept by as easie meanes, as they were first got, viz rather by shewing, than by usinge of armes. First he hath stoared the countrie with as many Russes, as there are natives, & hath there so few soldiers in garrison, enough to keep them under. Second-

ly

ly, his officers & magistrats there, are of his owne Russ people, & he changeth them very often, viz every yeare twice or thrice: notwthstanding there be no great feare of any innovation. Thirdly he devideth them into many small governments, like a staff broke in many pieces: so yt they have no strength wch severd, wch was but little neither wch they were all in one. Fourthly he provideth yt the people of the countrie have neither armour, nor money, being taxed & pilled so often as he thinketh good; without any meanes to shake off yt yoke, or to relieve themselves.

In Siberia (whore he goeth on in pursuing his

can

Of their colonies

conquest) he hath divers castles & garrisons, to the number of six thousand soldiers of Russes & Polonians, & sendeth many new supplies thither, to plant & to inhabite, as he winneth ground. At this time besides he hath gotten the Kings brother of Siberia, allured by certaine of his captaines, to leave his owne countrie by offers of great entertainment, & pleasanter life with the Russe Emperour, than he had in Siberia. He was brought in this last yeare, & is now with the Emperour at Mosko well entertained

This may be said of the Russe practice, wheresoever he ru-

ruleth either by right of inheritance or by conquest, first he bereiveth the countrie of armour & other meanes of defence, nor he permitteth to none but to his Bogarskeis only. secondly he robbeth them continually of their money & commodities & leaveth them bare with nothing but their bodies & lives, within certaine yeares compass. thirdly he rentteth & dividith his territories into many small pieces by several governments: so yt none hath much unto him to make any strength, tho he had other opportunities. Fourthly he governeth his countries by men of smal reputation & no power of themselves, & strangers in those places whose their government lyeth. fifthly

Of their colonies

Fifthly he changeth his governours once in a year ordinarily, yt there grow no great liking nor intireness betwixt the people & them, nor acquaintance with the enemy if they lie towards the Verds. Sixtly he appointeth in one & the same place adversarie governours, the one to be a controller of the other as the Duke & Diacks: whereby meanes of their envies & emulations) there is less hurt to be feared by their agreement, & himself is better informed ut is done amiss. Seventhly he sendeth many times into every province secret messengers of special trust about him as intelligences, to pry

Of their colonies

pry & harken out ut is doing & ut is amiss there. And this is ordinarie, tho it be sodaine, & unknown ut time they will come

Of the Tartars, & other Borderers to ye countrie of Russkin, with whom they have most to doe in warr & peace.

The 19 chapt.

Their neighbours with whom they have greatest dealings & intercourse, both in peace & warr, are first the Tartar: secondly the Polonian, whom ye Russe calleth Laches, noting the first author or founder of ye nation, who was cal-

The Borderers of Russia

led Laches or Leches, wh-
ereunto is added po, wch
signifieth people, & so
is made polaches, yt is
the people or posterity
of Laches: wch the Lati-
nes after their man-
ner of writing call po-
lanos. The 3d are the
Swedens. The polonians
& Swedens are better
knowne in these parts
of Europe than are ye
Tartars, yt are farther
of fro us (as being of
Asia) & divided into
many tribes, diffe-
rent both in name &
government one from
another. The greatest
& mightiest of them
is Crim Tartar (wh-
ome some call the
Great cham) yt lieth
south, & S. Eastward
fro Russia, & doth

The Boderers of Russia

most annoy the coun-
trie by often invasiōs,
comonly once every
yeare, sōtiēs entring
very farr within ye
in land parts. In the
yeare 1571 he came as
farr as the citie of
Mosko, with an ar-
mie of 200000 men,
without any batta-
ile or resistance at
all, for yt ye Russe Em-
pour (then Juan Vasi-
lowich) leadinge forth
his armie to encoun-
ter with him, mar-
ched a wrong way:
but as it was thought
of very purpose, as
not daring to adven-
ture the field, by
reason yt he doubted
his nobilitie & chief
captaines, of a mea-
ninge to betray him
to the Tartar.

The Borderers of Russia,

The citie he took not, but fired the suburbs, wch by reason of the buildings (wch are all of wood wth any stone, brick, or lime) kindled so quickly, & went on with such rage, as yt it consumed the greatest part of ye city almost within the space of 4 hours, being of 30 miles or more of compass: Then might yo have seen a lamentable spectacle, besides the huge & mightie flame of the citie all on light fire, the people burning in their houses & streets, but most of all such as laboured to pass out of the gates farthest from the Enimie, 1571

where meeting toget-
her in a mightie thro-
ng, & so pressing every
man to prevent anot-
her, wedged themselves
so fast within the gate,
& streets neare unto
it, as yt 3 ranks wal-
ked one upon the others
head, the uppermost tra-
ding downe those yt
were lower: so yt
there perished at yt time
(as was said) by the fire
& the press, ye number
of 800000 people or
more.

The Crim havinge
thus fired the citie,
& fed his eyes with
the sight of it all on
a light flame, returned
with his army, &
sent to the Russe
Emperour a knife (as
was said) to stick
him

of Russia

himself withall, upb-
raiding his loss &
his desperate case, as
not daring either to
meet his enimy in
field, nor to trust his
friends, or subjects
at home. The princi-
pal cause of this con-
tinual quarrell be-
twixt the Russe & the
Crim, is for the right
of certaine border
parts claimed by the
Tartar, but possessed
by the Russe. The Tar-
tar alledgeth yt bes-
ides Astrachan & Caz-
an (yt are the antient
possession of the East
Tartar) the whole
countrie fro his bou-
nds north & westward,
so farr as the citie
mosko it self pertain-
eth to his right. which

seemeth to have been
true by ye report of
the Rusts themsel-
ves, yt tell of a cer-
taine homage yt
was done by the Rust
Empour every year
to the great crim
or cham, the Emp-
our standing on f-
oot (- feeding the
crimes horse (him-
self sitting on his
back) with Oates out
of his owne cap, in-
stead of a boule or
manger, (- yt dth in
the castle of Mosko.
And this homage
(they say) was done
till the time of Basi-
lius Grandfather
to this man: who
surprizing the crim
empour by strata-
gem, done by one

of

his nobilitie (called Juan Demetrowich Belschy) was content with this ransome, viz with the changing of this homage into a tribute of furrs; wch afterwards also was denied to be paid by this Empours father.

Hereupon they continue the quarrell, the Russe defending his countrie, (yt wch he hath won, the crim Tartar invading him once or twice every yeare, sometiēs about whitsontide, but oftn in Harvest. At wt time if the great cham or crim cae in his owne person, he brought with him a great army of 100000 or 200000

The Borderers

Otherwise they make short & sudden roads into the countrie with lesser numbers, running about the list of the Border as wild geese fly, invading & retiring where they see advantage

Their comon practice (being verie populous) is to make divers aries, & so drawing ye Russe to one, or two places of the Frontiers, to invade at sor other place yt is left without defence: Their manner of fight, or ordering of their forces, is much after the Russe manner (spoken of before) save yt they are all Horsemen, & carry nothing else but a bow

a sheaf of arrows &c
a falcon sword after
ye Turkish fashion. They
are very expt horse-
men, & use to shoot as
readily backward, as
forward. So will have
a horsmans staff like
to a bore speare, besi-
des their owne weapons.
The common soldier hath
no other armour than
his ordinary apparel,
viz a black sheeps skin
with the wool-side out-
ward in the day time
& inward in the night
-time, with a cap of ye
same. But their Morsey,
or noble men imitate
the Turk both in appa-
rel & armour. When
they pass over the ri-
ver with their Army
they tie 3 or 4 horses

together, & taking long poles or pieces of wood, bind them fast to the tayle of their horse: so sitting on ye poles, they drive their horse over. At handie strokes (wn they cōe to joyne battaile) they are accounted fair better men than the Russ people, fierce by nature, but more hardie & bloody by continual practise of warr, as men knowing no artes of peace, nor any civil practice.

Yet their subtilitie is more than may seem to agree with their barbarous condition, by reason they are practiced to invade continually, & to robb their neighb

ours yt border about them, they are very pregnant, & readie witted to devise stratagems upon the suddaine for their better advantage, as in their wars against Beala the fourth K. of Hungary, whose they invaded with 500 000 men & obtained against him a great victorie. where, among others having slaine his his chancellour called Nichol. Schinich they found about him the Kings privie seale, whereupon they devised presently to counterfeit letters in the Kings name, to the cities & townes next about the place, where the field was

fought, with charge
yt in no case they
should convey them-
selves & their goods
out of their dwellin-
gs, where they might
abide safely without
all feare of danger,
& not leave the coun-
trie desolate to the
possession of so vile
& barbarous an ene-
mie as was the Tur-
tar nation, term-
ing themselves
in all reproachful
manner. For not
withstanding he had
lost his carriages,
with sō few strag-
lers yt had marched
disorderly, yet he
doubted not but to
recover yt loss, with

of Russia

with the access of
a notable victorie,
if the savage Tar-
tar durst abide in
the field. To this pur-
pose having written
their letters in the
polish character, by
certaine young men
whom they had took
in ye field, & signed
them with the Ki-
ngs seale, they dis-
patched them forth
to all the quarters
of Hungary yt lay
near about yt pl-
ace. Whereupon ye
Hungarians, yt we-
re now flying away
with their goods,
wives & children
upon the rumour
of the Kings over-
throw, takinge com-
fort of these coun

counterfeit letters, stayed at home; & so were made a prey, being surprised on the suddaine by this huge number of Tartars, yt had encompassed them about before they were aware.

When they besiege or found it fast, they offer much parley & send many flattering messages to perswade a surrender, promising all things yt ye inhabitants will require: but being once possessed of the place, they use all manner of hostilitie & cruelty. Thus they doe vpon a

rule they have, viz
yt justice is to be prac-
ticed but towards
their own. They en-
counter not lightly,
but they have some
ambush, whereunto
Chaunge once shewed
themselves, & made
soe short conflict, they
retire as repulsed for
feare, & so draw ye
enimy into it if they
can. But the Russ be-
ing well acquainted
with their practise
is more warie of
them. wn they come
a roving with soe
small numbr, they
set on horseback
counterfeit shapes
of men, yt their nu-
mber may seeme gre-
ater.

The Borderers

Wn they make an on-
set, their manner
is to make a great
shoot, crying all out
together Olla Billa, Ol-
la Billa, God helpe
us God helpe us. They
contemne death so
much as yt they chuse
rather to dye then to
yeild to their enemy,
& are seen wn they
are slaine to bite the
very weapon, wn they
are past striking or
helping of themselves.
wherein appeareth
how different the Tar-
tar is in his desperate
courage frō the Russ
& Turke. For the
Russe soldier if he begin
once to retire putteth
all his safety in his

speedy flight. And if
once he be taken by
his enimy, he neither
defendeth himself
nor, nor intreateth
for his life, as reckon-
ing straight to die.
The Turk commonly wn
he is past hope of
escaping, falleth to
intreatie & casteth a-
way his weapon, offe-
reth both his hands
& holdeth them up,
as it were to be tyed,
hoping to save his
life, by offering him-
self Bondslave.

The chief bootie the
Tartars seeke for in
all the warrs, is
to get store of captives,
speciall young boyes
& girles, whome they

The Borders

sell to ye Turks, or
other their neigh-
bours. To this purpose
they take with them
great baskets made
like Bakers panniers
to carry them tender-
ly, & if any of them
happen to tyer, or be
sick on the way, they
dash him against the
ground or some tree
& so leave him dead.
The soldiers are not
troubled with keep-
ing the captives, & ye
other bootie, for hin-
dring ye execution
of their warrs, but
they have certaine
bands yt intend no
thing else, appoin-
ted of purpose to re-
ceive & keep the

ca

captives & the other
pray.

The Russe Borders
being used to their
invasion lightly Eve-
ry years in somer
keepfew other sattell
on the border party
save swine only, wch
the Tartar will not
touch, nor drive aw-
ay with him for yt
he is of the Turkish
religion & will eat
no swines flesh. If
christ our saviour
they confess as mu-
ch as doth the Turk
in his Alcaron, viz
yt he came of the An-
gel Gabriel & the
Virgin Marie, yt
he was a great pro-
phet & shall be the

The Borderies

Judge of the world
at the last day. In
other matters like-
wise they are much
ordered after the
manner & directi-
on of the Turk, ha-
ving felt the Turkish
forces wt he won fro
them Azau & caffa
with some othe townes
about the Euxine or
Black sea yt were
before Tributaries
to the crim Tartar.
So yt now the Emp-
our of the Crims for
the most part is cho-
sen some one of the
Nobilities whome
ye Turk doth com-
end: whereby it is
now brought to yt
pass, yt ye crim Tar-
tar giveth to the

Of Russia

the Turke the tenth part of the spoyle, wch he get-teth in his warrs agan-st the xtians

Herein they differ from the Turkish religion, for yt they have certaine I-dol puppets made of silk or like stuff, of the fashion of a man, wch they fasten to the dore of their walkings houses, to be as Janusses or keeps of their house. And these Idols are made not by all, but by certaine religious women, whome they ha-ve among them for yt (- like uses. They have besides the image of their kings or great ch-am, of an hugh bigness wch they erect at every stage, wn the army marcheth; (- this every one must bend

(-

The Borderers

bow unto as he passeth by it, be he Tartar or stranger. They are much given to witchcraft & ominous conjectures upon every accident wch they heare or see

In making of marriages they have no regard of alliance or consanguinity, only with his mothers sister & daughter a man may not marry: And tho he take the woman into his house & accompany with her, yet he accounteth her not for his wife till he have a child by her. Then he beginneth to take a dowrie of her friends of horse, sheep, kyne &c. If shee be barren

of

after a certaine time he turneth her home aganie.

Unto the Emperour they have certaine Duke, whom they call Morsers or Divoy Morsers yt rule over a certaine number of a 10-000, 20000 or 40000 a-piece wch they call Hoards. wn the Emper. hath any use of them to serve in his wars they are bound to come (- to bring with them their soldiers to a certaine number, every man with his two horse at the least, the one to ride on, the other to kill, wn it cometh to his turne to have his horse eat

The Borderers

For their chief vrtacle is horse flesh wch they eat without bread, or any other thing with it, so yt if a Tartar be taken by a Russe he shall be sure lightly to find a horse legg or soe other part of him at his saddle bow.

This last yeare wn I was at Mosko, came in one Kiriach Morsey, nephew to the Empour of the Crims yt now is (whose father was Empour before) accompanied with 300 Tartars, & his two wives, whereof one was his brothers widdow. where being entertained in very good sort after the Russe man

of Russia

ner, he had sent un-
to his Lodgings for his
welcome to be made
ready for his supp
& companies two very
large & fat horses, rea-
dy flawed in a sled.
they preferr it be-
fore other flesh beca-
use the meat is stron-
ger (as they said) th-
en beef, mutton &
such like. And
yet (wch is marvaile)
tho they serve all
as horse-men in
the wars, & eat
all of horse-flesh,
there are brought
yearly to the Mosko

the Borderers

to be exchanged
for other como-
dities thirtie or
fortie thousand Tar
tar horse wch they
call Cones. They
keep also great
herds of Kyne &
flocks of black sho
ep, rather for the
skinns & milke (wch
they carry with th-
em ni great bottles)
than for the use
of the flesh, though
sometimes they eat
of it. some use
they

of it. Some uſe they have of riſe, figs, and other fruits. They drink milk or warm bloud, and for the moſt part card them both together. They uſe ſometimes as they travell by the way to let their horſe bloud in a vein, and to drink it warm, as it cometh from his body.

Towns they plant none, nor other ſtanding buildings, but have walking houſes, which the Latines call *Veji*, built upon wheels like a ſhepherds cottage. Theſe they draw with them whitherſoever they go, driving their cattell with them. And when they come to their ſtage or ſtanding place, they plant their cart-houſes very orderly in a rank, and ſo make the form of ſtreets, and of a large town. And this is the manner of the Emperour himſelf, who hath no other ſeat of his Empire but an *Agora*, or town of wood, that moveth with him whitherſoever he goeth. As for the fixed and ſtanding building uſed in other countreys, they ſay they are unwholeſome and unpleaſant.

They begin to move their houſes and cattell in the ſpring time from

the South part of their Countrey towards the North parts. And so driving on till they have grased all up to the furthest part Northward, they return back again towards their South countrey (where they continue all the winter) by ten or twelve miles a stage: in the mean while the grasse being sprung up again, to serve for their cattell as they return. From the border of the *Shalcan* towards the *Caspian* sea, to the *Russe* frontiers, they have a goodly countrey, specially on the South and Southeast parts, but lost for lack of tillage.

Of money they have no use at all, and therefore preferre brasse and steel before other metals, specially bullace, which they use for swords, knives and other necessaries. As for gold and silver they neglect it of very purpose (as they do all tillage of their ground) to be more free for their wandring kind of life, and to keep their countrey lesse subject to invasions. Which giveth them great advantage against all their neighbours, ever invading, and never being invaded. Such as have taken upon

them

them to invade their Countrey (as of old time *Cyrus* and *Darius Hystaspis*, on the East and Southeast side) have done it with very ill success, as we find in the stories written of those times. For their manner is when any will invade them, to allure and draw them on by flying and reculing (as if they were afraid) till they have drawn them some good way within their countrey. Then when they begin to want victuall and other necessaries (as needs they must where nothing is to be had) to stop up the passages, and inclose them with multitudes. By which stratagem (as we read in *Laonicus Chalcocondylas* in his *Turkish* storie) they had welnigh surprised the great and huge armie of *Tamerlan*, but that he retired with all speed he could towards the river *Tanais*, or *Don*, not without great losse of his men and carriages.

In the storie of *Pachymerius* the *Greek* (which he wrote of the Emperours of *Constantinople* from the beginning of the reigne of *Michael Paleologus* to the time of *Androni-*

cus the elder) I remember he telleth to the same purpose of one *Nogas* a *Tartarian* captain under *Cazan* the Emperour of the East *Tartars* (of whom the citie and kingdome of *Cazan* may seem to have taken the denomination) who refused a present of pearl and other jewels sent unto him from *Michael Palæologus*: asking withall, for what use they served, and whether they were good to keep away sickneſſe, death, or other misfortunes of this life, or no. So that it seemeth they have ever or long time been of that mind to value things no further than by the use, and necessitie for which they serve.

For person and complexion they have broad and flat visages, of a tanned colour into yellow and black, fierce and cruell looks, thin haired upon the upper lip, and pit of the chinne, light and nimble bodied, with short legs, as if they were made naturally for horsemen, whereto they practise themselves from their childhood, seldome going afoot about any businesse. Their speech is very sudden and loud, speaking as it were

out of a deep hollow throat. When they sing, you would think a cow lowed, or some great bandogge howled. Their greatest exercise is shooting, wherein they train up their children from their very infancie, not suffering them to eat, till they have shot near the mark within a certain scantling. They are the very same that sometimes were called *Scythæ Nomades*, or the *Scythian shepherds*, by the *Greeks* and *Latines*. Some think that the *Turks* took their beginning from the nation of the *Chrim Tartars*. Of which opinion is *Laonicus Chalcocondylas* the *Greek* Historiographer, in his first book of his *Turkish* storie. Wherein he followeth divers very probable conjectures. The first taken from the very name it self, for that the word *Turk* signifieth a shepherd, or one that followeth a vagrant and wild kind of life. By which name these *Scythian Tartars* have ever been noted, being called by the *Greeks* Σκύθαι νόμαδες, or the *Scythian* shepherds. His second reason, because the *Turks* (in his time) that dwelt in *Asia the lesse*, to wit, in

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Lydia, *Caria*, *Phrygia*, and *Cappadocia*, spake the very same language that these *Tartars* did, that dwelt betwixt the river *Tanais* or *Don*, and the countrey of *Sarmatia*, which (as is well known) are these *Tartars* called *Chrims*. At this time also the whole nation of the *Turks* differ not much in their common speech from the *Tartar* language. Thirdly, because the *Turk* and the *Chrim Tartar* agree so well together, aswell in religion, as in matter of traffick, never invading or injuring one another, save that the *Turk* (since *Laonicus* his time) hath encroched upon some towns upon the *Euxin* sea, that before pertained to the *Chrim Tartar*. Fourthly, because *Ortogules* sonne to *Oguzalpes*, and father to *Otoman* (the first of name of the *Turkish* nation) made his first rodes out of those parts of *Asia* upon the next borderers, till he came towards the countreys about the hill *Taurus*, where he overcame the *Greeks* that inhabited there: and so enlarged the name and territorie of the *Turkish* nation, till he came to *Eubea* and *Attica*, and

other

other parts of *Greece*. This is the opinion of *Leunicus*, who lived among the *Turks* in the time of *Amurat* the sixth *Turkish* Emperour, about the year 1400. when the memorie of their originall was more fresh; and therefore the likelier he was to hit the truth.

There are divers other *Tartars* that border upon Russia, as the *Nagaies*, the *Cheremissens*, the *Mordwites*, the *Chireasses*, and the *Shalcans*, which all differ in name more then in regiment, or other condition, from the *Chrim Tartar*, except the *Chireasses* that border Southwest, towards *Lituania*, and are farre more civil then the rest of the *Tartars*, of a comely person, and of a stately behaviour, as applying themselves to the fashion of the *Polonian*. Some of them have subjected themselves to the kings of *Poland*, and professe Christianitie. The *Nagay* lieth Eastward, and is reckoned for the best man of warre among all the *Tartars*, but very savage, and cruel above all the rest. The *Cheremissen Tartar*, that lieth betwixt the *Russe* and the *Nagay*, are of two

sorts, the *Lugavoy* (that is of the valley) and the *Nagornay* or of the hillie countrey. These have much troubled the Emperours of *Russia*. And therefore they are content now to buy peace of them, under pretence of giving a yearly pension of *Russe* commodities to their *Morsey* or *Divoymorseis*, that are chief of their tribes. For which also they are bound to serve them in their warres, under certain conditions. They are said to be just and true in their dealings; and for that cause they hate the *Russe* people, whom they account to be double and false in all their dealing. And therefore the common sort are very unwilling to keep agreement with them, but that they are kept in by their *Morseis* or Dukes, for their pensions sake.

The most rude and barbarous is counted the *Mordwite Tartar*, that hath many self-fashions, and strange kinds of behaviour, differing from the rest. For his religion, though he acknowledge one god, yet his manner is to worship for god that living thing that he first meeteth in the morning,

and

and to swear by it all that whole day, whether it be horse, dog, cat, or whatsoever else it be. When his friend dieth, he killeth his best horse, and having flayed off the skin he carrieth it on high upon a long pole before the corps to the place of buriall. This he doth (as the *Russe* saith) that his friend may have a good horse to carrie him to heaven: but it is likelier to declare his love towards his dead friend, in that he will have to die with him the best thing that he hath.

Next to the kingdome of *Astracan*, that is the furthest part South-eastward of the *Russe* dominion, lieth the *Shalcan*, and the countrey of *Media*: whither the *Russe* merchants trade for raw silks, syndon, saphion, skins, and other commodities. The chief towns of *Media* where the *Russe* tradeth are *Derbent* (built by *Alexander* the great, as the inhabitants say) and *Zamachie*, where the staple is kept for raw silks. Their manner is in the Spring-time to revive the silkworms (that lie dead all the Winter) by laying them in the warm sunne, and (to hasten their quickning that

they may ſooner go to work) to put them into bags, and ſo to hang them under their childrens arms. As for the worm called *Chrimiſin* (as we call it *chrymſon*) that maketh coloured ſilk, it is bred not in *Media* but in *Aſſyria*. This trade to *Derbent* & *Samachie* for raw ſilks, and other commodities of that countrey, as alſo into *Perſia*, and *Bougharia*, down the riuer *Volgha*, and through the *Caſpian* ſea, is permitted as well to the Engliſh, as to the *Ruſſe* merchants, by the Emperours laſt grant at my being there. Which he accounteth for a very ſpeciall favour, and might prove indeed very beneficiall to our Engliſh merchants, if the trade were well and orderly uſed.

The whole nation of the *Tartars* are utterly void of all learning, and without written Law. Yet certain rules they have which they hold by tradition, common to all the *Hoords* for the practice of their life: Which are of this ſort, 1. *To obey their Emperour and other Magiſtrates, whatſoever they command about the publick ſervice.* 2. *Except for the publick behoof,*

behoof, every man to be free and out of controllment. 3. No private man to possesse any lands, but the whole countrey to be as a common. 4. To neglect all daintinesse and varietie of meats, and to content themselves with that which cometh next to hand, for more hardnesse, and readinesse in the executing of their affairs. 5. To wear any base attire, and to patch their clothes, whether there be any need or not: that when there is need, it be no shame to wear a patcht coat. 6. To take or steal from any stranger whatsoever they can get, as being enemies to all men, save to such as will subject themselves to them. 7. Towards their own board and nation to be true in word, and in deed. 8. To suffer no stranger to come within the Realm: If any do, the same to be bondslave to him that first taketh him, except such merchants and other as have the Tartar Bull or passport about them.

Of

Of the Permians, Samoites, *and* Lappes.

CHAP. XX.

THe *Permians* and *Samoites* that lie from *Russia* North and North-east, are thought likewise to have taken their beginning from the *Tartar* kind. And it may partly be ghessed by the fashion of their countenance, as having all broad and flat faces, as the *Tartars* have, except the *Chirchasses*. The *Permians* are accounted for a very ancient people. They are now subject to the *Russe*. They live by hunting, and trading with their furres, as doth also the *Samoit*, that dwelleth more towards the North-sea. The *Samoit* hath his name (as the *Russe* saith) of eating himselfe: as if in times past they lived as the Cannibals, eating one another. Which they make more probable, because at this time they eat all kind of raw flesh, whatsoever it be, even the very carrion that lieth in the ditch. But as the *Samoits* themselves will say, they were called *Samoie*, that is of themselves,

selves, as though they were *Indigenæ*, or people bred upon that very soil, that never changed their seat from one place to another, as most nations have done. They are subject at this time to the Emperour of *Russia*.

I talked with certain of them, and find that they acknowledge one God: but represent him by such things as they have most use and good by. And therefore they worship the Sunne, the Ollen, the Losh, and such like. As for the storie of *Slata Baba* or the *Golden bagge* (which I have read in some maps, and descriptions of these countreys, to be an idole after the form of an old woman) that being demanded by the Priest, giveth them certain Oracles concerning the successe and event of things, I found it to be but a very fable. Onely in the province of *Obdoria* upon the Seaside, near to the mouth of the great river *Obba*, there is a rock which naturally (being somewhat helped by imagination) may seem to bear the shape of a ragged woman, with a child in her arms (as the rock by the North cape the shape of a Frier) where

where the *Obdorian Samoites* use much to resort, by reason of the commoditie of the place for fishing: and there sometime (as their manner is) conceive and practise their sorceries, and ominous conjecturings about the good or bad speed of their journeys, fishings, huntings, and such like.

They are clad in Seal skins, with the hairie side outwards down as low as the knees, with their breeches and netherstocks of the same, both men & women. They are all black haired, naturally beardlesse. And therefore the men are hardly discerned from the women by their looks: save that the women wear a lock of hair down along both their ears. They live in a manner a wild and savage life, roving still from one place of the country to the other, without any propertie of house or land more to one then to another. Their leader or director in every company is their *Rapa* or Priest.

On the North side of *Russia* next to *Corelia*, lieth the country of *Lappia*, which reacheth in length from the furthest point Northward towards

wards the Northcape) to the furtheſt part Southeaſt (which the *Ruſſe* calleth *Sweetneſſe* or Holie noſe, the Engliſh men *Capegrace*) about 345. verſt or miles. From *Sweetneſſe* to *Gandelox* by the way of *Verſega* (which meaſureth the breadth of that countrey) is 90. miles or thereabouts. The whole countrey in a manner is either lakes, or mountains, which towards the Sea-ſide are called *Tondro*, becauſe they are all of hard and craggie rock; but the inland parts are well furniſhed with woods, that grow on the hills ſides, the lakes lying between. Their diet is very bare and ſimple. Bread they have none, but feed onely upon fiſh and fowl. They are ſubject to the Emperour of *Ruſſia*, and the two Kings of *Sweden* and *Denmark*: which all exact tribute and cuſtome of them (as was ſaid before) but the Emperour of *Ruſſia* beareth the greateſt hand over them, and exacts of them farre more then the reſt. The opinion is that they were firſt termed *Lappes* of their brief and ſhort ſpeech. The *Ruſſe* divideth the whole nation of the *Lappes* into two ſorts.

The

The one they call *Nowremanskoy Lapary*, that is, the *Norvegian Lappes:* becauſe they be of the *Daniſh* religion. For the *Danes* and *Norvegians* they account for one people. The other that have no religion at all, but live as brute and Heatheniſh people, without God in the world, they call *Dikoy Lapary*, or the wild *Lappes*.

The whole nation is utterly unlearned, having not ſo much as the uſe of any Alphabet, or letter among them. For practice of witchcraft and ſorcerie they paſſe all nations in the world: Though for the enchanting of ſhips that ſail along their coaſt (as I have heard it reported) and their giving of winds good to their friends, and contrary to other, whom they mean to hurt, by tying of certain knots upon a rope (ſomewhat like to the tale of *Æolus* his windbag) is a very fable, deviſed (as may ſeem) by themſelves, to terrifie ſailers for coming near their coaſt. Their weapons are the long bow, and handgunne, wherein they excell, as well for quickneſſe to charge and diſcharge, as for nearneſſe at the mark,

by

by reason of their continuall practice (whereto they are forced) of shooting at wild fowl. Their manner is in Summer time to come down in great companies to the seaside, to *Wardhuyse*, *Cola*, *Kegor*, and the bay of *Vedagoba*, and there to fish for Cod, Salmon, and But-fish which they sell to the *Russes*, *Danes*, and *Norvegians*, and now of late to the English men that trade thither with cloth, which they exchange with the *Lappes* and *Corelians* for their fish, oyl, and furres, whereof also they have some store. They hold their mart at *Cola* on S. Peters day, what time the Captain of *Wardhuyse* (that is resiant there for the king of *Denmark*) must be present, or at least send his deputie to set prices upon their stockfish, trane-oyl, furres, and other commodities; as also the *Russe* Emperours customer, or tribute-taker, to receive his custome, which is ever payed before any thing can be bought, or sold. When their fishing is done, their manner is to draw their carbasses or boats on shore, and there to leave them with the keel turned upwards

upwards till the next spring tide. Their travell to and fro is upon sleds, drawen by the Olen deer which they use to turn a grasing all the summer time, in an island called *Kilden* of a very good soil compared with other parts of that country, and towards the winter time, when the snow beginneth to fall, they fetch them home again for the use of their sled.

Of their Ecclesiasticall State with their Church offices.

CHAP. XXI.

Concerning the government of their Church, it is framed altogether after the manner of the Greek, as being a part of that Church, and never acknowledging the jurisdiction of the Latine Church usurped by the Pope. That I may keep a better measure in describing their ceremonies, then they in the using thereof (wherein they are infinite) I will note briefly, first, what Ecclesiasticall degrees or offices they have, with

the jurisdiction and practise of them. Secondly, what doctrine they hold in matter of religion. Thirdly, what liturgie, or form of service they use in their Churches, with the manner of their administring the Sacraments. Fourthly, what other strange ceremonies and superstitious devotions are used among them.

Their offices or degrees of Churchmen, are as many in number, and the same in a manner both in name and degree, that were in the Western Churches. First they have their *Patriarch*, then their *Metropolites*, their *Archbishops*, their *Vladikey* or *Bishops*, their *Protopapes* or *Archpriests*, their *Popes* or *Priests*, their *Deacons*, *Friers*, *Monks*, *Nunnes*, and *Eremites*.

Their *Patriarch* or chief director in matter of religion, untill this last year, was of the citie of *Constantinople* (whom they called the *Patriarch* of *Sio*) because being driven by the *Turk* out of *Constantinople* the seat of his Empire) he removed to the Isle *Sio*, sometimes called *Chio*, and there placed his Patriarchicall seat. So that the Emperours, and clergie

gie of *Russia*, were wont yearly to send gifts thither, and to acknowledge a spirituall kind of homage and subjection due to him, and that Church. Which custome they have held (as it seemeth) ever since they professed the Christian religion. Which how long it hath been, I could not well learn, for that they have no story or monument of antiquitie (that I could hear of) to shew what hath been done in times past within the countrey, concerning either Church or Common wealth matters. Only I heare a report among them, that about three hundred years since there was a marriage betwixt the Emperour of *Constantinople*, and the daughter of that countrey, who at the first denied to joyn his daughter in marriage with the *Greek* Emperour, because he was of the Christian religion. Which agreeth well with that I find in the storie of *Laonicus Chalcocondylas* concerning Turkish affairs in his fourth book, where he speaketh of such a marriage between *John* the Greek Emperour, and the Kings daughter of *Sarmatia*.

argueth out of their own report,
but at that time they had not recei-
ved the Christian religion: as also
that they were converted to the faith,
withall perverted at the very
same time, receiving the doctrine of
the Gospel corrupted with superstiti-
ons even at the first when they took
from the *Greek* Church, which it
self then was degenerate, and cor-
rupted with many superstitions and
fond errours, both in doctrine and
discipline, as may appear by the story
of *Nicephorus Gregoras*, in his 8. and
9. books. But as touching the time
of their conversion to the Christian
faith, I suppose rather that it is mis-
taken by the *Russe*, for that which I
read in the *Polonian* Storie the second
book the third chapter: where it is
said that about the year 990. *Wlode-*
mirus Duke of *Russia* married one
of the sister to *Basilius* and *Constanti-*
nus, brothers, and Emperours of
Constantinople. Whereupon the *Russe*
received the faith and profession of
Christ. Which though it be some-
what more ancient then the time
noted before out of the *Russe* report,
yet

yet it falleth out all to one reckoning, touching this point, *viz.* in what truth and sinceritie of doctrine the *Russe* received the first stamp of religion, forasmuch as the *Greek* church at that time also was many wayes infected with errour and superstition.

At my being there, the year 1588. came unto the *Mosko* the *Patriarch* of *Constantinople* or *Sio*, called *Hieronymo*, being banished (as some said) by the *Turk*, as some other reported by the *Greek* clergie deprived. The Emperour, being given altogether to superstitious devotions, gave him great entertainment. Before his coming to *Mosko*, he had been in *Italy* with the Pope, as was reported then by some of his companie. His errand was to consult with the Emperour concerning these points: First about a league to passe betwixt him and the king of *Spain*, as the meetest Prince to joyn with him in opposition against the *Turk*. To which purpose also Embassages had passed betwixt the *Russe* and the *Persian*. Likewise from the *Georgians* to the

Emperour

Emperour of *Russia*, to joyn league together for the invading of the *Turk* on all sides of his dominion, taking the advantage of the simple qualitie of the *Turk* that now is. This treatie was helped forward by the Emperours Embassadour of Almain, sent at the same time to solicite an invasion upon the parts of *Polonia*, that lie towards *Russland*, and to borrow money of the *Russe* Emperour, to pursue the warre for his brother *Maximilian*, against the *Swedens* sonne now king of *Poland*. But this consultation concerning a league betwixt the *Russe* and the *Spaniard* (which was in some forwardnesse at my coming to *Mosko*, and already one appointed for Embassage into *Spain*) was marred, by means of the overthrow given to the *Spanish* king by her Majestie, the Queen of *England*, this last year. Which made the *Russe* Emperour and his Counsell to give a sadder countenance to the English Embassadour at that time, for that they were disappointed of so good a policie, as was this conjunction supposed to be betwixt them and the *Spanish*.

His

His ſecond purpoſe (whereto the firſt ſerved as an introduction) was in revenge of the Turk and the Greek clergie, that had thruſt him from his ſeat, to treat with them about the reducing of the *Ruſſe* Church under the Pope of Rome. Wherein it may ſeem that coming lately from Rome, he was ſet on by the Pope, who hath attempted the ſame many times before, though all in vain, and namely in the time of the late Emperour *Juan Vaſſilowich*, by one *Anthony* his Legate; But thought this belike a farre better mean to obtain his purpoſe by treatie and mediation of their own Patriarch. But this not ſucceeding, the Patriarch fell to a third point of treatie, concerning the reſignation of his Patriarchſhip, and translation of the Sea from *Conſtantinople* or *Sio* to the citie of *Moſko*. Which was ſo well liked, and intertained by the Emperour (as a matter of high religion and policie) that no other treatie (ſpecially of forein Embaſſages) could be heard or regarded till that matter was concluded.

The reaſons wherewith the Patriarch perſwaded the tranſlating of his Sea to the citie of *Mosko* were theſe in effect: Firſt, for that the Sea of the Patriarch was under the *Turk* that is enemie to the faith, and therefore to be removed into ſome other countrey of Chriſtian profeſſion. Secondly, becauſe the *Ruſſe* Church was the onely naturall daughter of the Greek at this time, and holdeth the ſame doctrine and ceremonies with it, the reſt being all ſubject to the Turk, and fallen away from the right profeſſion. Wherein the ſubtill Greek, to make the better market of his broken ware, advanced the honour that would grow to the Emperour, and his countrey, to have the Patriarchs ſeat translated into the chief citie and ſeat of his Empire. As for the right of tranſlating the Sea, and appointing his ſucceſſour, he made no doubt of it, but that it pertained wholly to himſelf.

So the Emperour and his Counſell, with the principall of his clergie, being aſſembled at the *Mosko*, it was determined that the *Metropolite* of

Mosko ſhould become Patriarch of the whole Greek Church, and have the ſame full authoritie and juriſdiction that pertained before to the Patriarch of *Conſtantinople* or *Sio*. And that it might be done with more order and ſolemnitie, the 25. of *Januarie*, 1588. the Greek Patriarch accompanied with the *Ruſſe* Clergie went to the great Church of *Prechesſte*, or our Ladie, within the Emperours caſtle (having firſt wandred through the whole citie in manner of a proceſſion, and bleſſing the people with his two fingers) where he made an Oration, and delivered his reſignation in an inſtrument of writing, and ſo layed down his Patriarchicall ſtaff, which was preſently received by the Metropolite of *Mosko*, and divers other ceremonies uſed about the inauguration of this new Patriarch.

The day was holden very ſolemn by the people of the citie, who were commanded to forbear their works, and to attend this ſolemnitie. The great Patriarch that day was honoured with rich preſents, ſent him from the

the Emperour and Empresse, of plate, cloth of gold, furres, &c. carried with great pomp through the streets of *Mosko*, and at his departing received many gifts more, both from the Emperour, Nobilitie, and Clergie. Thus the Patriarchship of *Constantinople* or *Sio* (which hath continued since the Councel of *Nice*) is now translated to *Mosko*, or they made believe that they have a Patriarch with the same right and authoritie that the other had. Wherein the subtil *Greek* hath made good advantage of their superstition, and is now gone away with a rich bootie into *Poland*, whether their Patriarchship be currant or not.

The matter is not unlike to make some schisme betwixt the *Greek* and *Russe* Church, if the *Russe* hold this Patriarchship that he hath so well payed for, and the *Greeks* elect another withall, as likely they will, whether this man were banished by the Turk, or deprived by order of his own Clergie. Which might happen to give advantage to the Pope, and to bring over the *Russe* Church to the

Sea of *Rome* (to which end peradventure he deviſed this ſtratagem, and caſt in this matter of ſchiſme among them) but that the Emperours of *Ruſſia* know well enough, by the example of other Chriſtian Princes, what inconvenience would grow to their ſtate and countrey by ſubjecting themſelves to the Romiſh Sea. To which end the late Emperour *Juan Vaſilowich* was very inquiſitive of the Popes authoritie over the Princes of Chriſtendome, and ſent one of very purpoſe to *Rome*, to behold the order and behaviour of his Court.

With this Patriarch *Hieronimo* was driven out at the ſame time by the great *Turk* one *Demetrio*, Archbiſhop of *Lariſſa*, who is now in *England*, and pretendeth the ſame cauſe of their baniſhment by the Turk (to wit) their not admitting of the Popes new Kalender for the alteration of the year. Which how unlikely it is, may appear by theſe circumſtances: Firſt, becauſe there is no ſuch affection nor friendly reſpect betwixt the Pope and the Turk, as that he ſhould baniſh a ſubject for not obeying the

Popes

Popes ordinance, ſpecially in a matter of ſome ſequele for the alteration of times within his own countreys. Secondly, for that he maketh no ſuch ſcruple in deducting of times, and keeping of a juſt and preciſe account from the incarnation of Chriſt, whom he doth not acknowledge otherwiſe then I noted before. Thirdly, for that the ſaid Patriarch is now at *Naples* in *Italie*, where it may be gheſſed he would not have gone within the Popes reach, and ſo near to his noſe, if he had been baniſhed for oppoſing himſelf againſt the Popes decree.

This office of Patriarchſhip now tranſlated to *Mosko* beareth a ſuperiour authoritie over all the Churches, not onely of *Ruſſia* and other the Emperours dominions, but throughout all the Churches of Chriſtendome that were before under the Patriarch of *Conſtantinople* or *Sio*: or at leaſt the *Ruſſe* Patriarch imagineth himſelf to have the ſame authoritie. He hath under him as his proper dioceſſe the Province of *Mosko*, beſides other peculiars. His court or offiee is kept at the *Mosko*.

Before the creation of this new Patriarch they had but one *Metropolite*, that was called the *Metropolite of Moſko*. Now for more ſtate to their Church and new Patriarch, they have two Metropolites, the one of *Novogrod velica*, the other of *Roſtove*. Their office is to receive of the Patriarch ſuch Eccleſiaſticall orders as he thinketh good, and to deliver the charge of them over to the Archbiſhops, beſides the ordering of their own dioceſſe.

Their Archbiſhops are foure: of *Smolenſko*, *Cazan*, *Vobſko*, and *Volegda*. The parts of their office is all one with the Metropolites, ſave that they have an under jurisdiction, as Suffragans to the Metropolites, and ſuperiours to the Biſhops. The next are the *Vladikeis*, or Biſhops, thee are but ſix in all: of *Crutiſka*, of *Rezan*, of *Otſer* and *Torſhock*, of *Collomenſka*, of *Volodemer*, of *Suſdalla*. Theſe have every one a very large dioceſſe, as dividing the reſt of the whole countrey among them.

The matters pertaining to the Eccleſiaſticall juriſdiction of the Metropolites,

polites, Archbishops, and Bishops, are the same in a manner that are used by the Clergie in other parts of Christendome. For besides their authoritie over the Clergie, and ordering such matters as are mere Ecclesiasticall, their jurisdiction extendeth to all testamentarie causes, matters of marriage, and divorcements, some pleas of injuries, &c. To which purpose also they have their Officials, or Commissaries (which they call *Boiaren Vladitskey*) that are Laymen of the degree of Dukes, or Gentlemen, that keep their Courts, and execute their jurisdiction. Which, besides their other oppressions over the common people, reigne over the Priests, as the Dukes and Diacks do over the poore people within their precincts. As for the Archbishop or Bishop himself, he beareth no sway in deciding those causes that are brought into his Court: But if he would moderate any matter, he must do it by intreatie with his Gentleman Officiall. The reason is, because these *Boiarskey*, or Gentlemen Officials, are not appointed by the Bishops, but by the

Emperour himſelf, or his Councel, and are to give account of their doings to none but to them. If the Biſhop can intreat at his admiſſion to have the choice of his own Officiall, it is accounted for a ſpeciall great favour. But to ſpeak it as it is, the Clergie of *Ruſſia*, as well concerning their lands and revenues, as their authoritie and juriſdiction, are altogether ordered and overruled by the Emperour, and his Councel, and have ſo much and no more of both as their pleaſure doth permit them. They have alſo their aſſiſtants or ſeverall Councels (as they call them) of certain Prieſts that are of their dioceſſe, reſiding within their cathedrall cities, to the number of foure and twentie apiece. Theſe adviſe with them about the ſpeciall and neceſſarie matters belonging to their charge.

Concerning their rents and revenues to maintain their dignities, it is ſomewhat large. The Patriarchs yearly rents out of his lands (beſides other fees) is about 3000. rubbels or marks. The Metropolites and

Arch-

Archbiſhops about 2500. The Biſhops ſome a 1000. ſome 800. ſome 500, &c. They have had ſome of them (as I have heard ſay) ten or twelve thouſand rubbels a year, as had the Metropolite of *Novograde*.

Their habit or apparel (when they ſhew themſelves in their Pontificalibus after their ſolemneſt manner) is a mitre on their heads, after the Popiſh faſhion, ſet with pearl and precious ſtone, a cope on their backs, commonly of cloth of gold, embroidered with pearl, and a Croſiers ſtaff in their hands, layed over all with plate of ſilver double guilt, with a croſſe or ſhepherds crook at the upper end of it. Their ordinary habit otherwiſe when they ride or go abroad is a hood on their heads of black colour, that hangeth down their backs, and ſtandeth out like a bongrace before. Their upper garment (which they call *Reis*) is a gown or mantle of black Damask, with many liſts or gards of white Satten laid upon it, every gard about two fingers broad, and their Croſiers ſtaff carried before them. Themſelves

selves follow after, blessing the people with their two forefingers, with a marvellous grace.

The election and appointing of the Bishops and the rest pertaineth wholly to the Emperour himself. They are chosen ever out of the Monasteries, so that there is no Bishop, Archbishop, nor Metropolite, but hath been a Monk, or Friet before. And by that reason they are, and must all be unmarried men, for their vow of chastitie when they were first shorn. When the Emperour hath appointed whom he thinketh good, he is invested in the Cathedrall church of his Dioceſſe with many ceremonies, much after the manner of the Popish inauguration. They have also their Deans, and their Archdeacons.

As for preaching the word of God, or any teaching, or exhorting such as are under them, they neither use it, nor have any skill of it: the whole Clergie being utterly unlearned both for other knowledge, and in the word of God. Onely their manner is twice every year, viz. the first of September (which is the first day of

of their year) and on S. *John* Baptists day, to make an ordinarie speech to the people, every Metropolite, Archbishop, and Bishop in his Cathedrall Church, to this or like effect: That if any be in malice towards his neighbour, he shall leave off his malice; if any have thought of treason or rebellion against his Prince, he beware of such practises; if he have not kept his fasts, and vows, nor done his other duties to the holy Church, he shall amend that fault, &c. And this is a matter of form with them, uttered in as many words and no more, in a manner, then I have here set down. Yet the matter is done with that grace and solemnitie, in a pulpit of purpose set up for this one Act, as if he were to discourse at large of the whole substance of divinitie. At the *Matins* the Emperour himself is ever present at this solemn exhortation.

As themselves are void of all manner of learning, so are they warie to keep out all means that might bring any in, as fearing to have their ignorance and ungodlinesse discovered.

To

To that purpoſe they have perſwaded the Emperours that it would breed innovation, and ſo danger to their ſtate, to have any noveltie of learning come within the Realm. Wherein they ſay but truth: for that a man of ſpirit and underſtanding, helped by learning and liberall education, can hardly indure a tyrannicall government. Some years paſt, in the other Emperours time, there came a Preſſe and Letters out of *Polonia* to the citie of *Mosko*, where a printing-houſe was ſet up, with great liking and allowance of the Emperour himſelf: But not long after, the houſe was ſet on fire in the night time, and the preſſe and letters quite burnt up, as was thought, by the procurement of the Clergie men.

Their Prieſts (whom they call *Papaes*) are made by the Biſhops, without any great triall for worthineſſe of gifts, before they admit them, or ceremonies in their admiſſion, ſave that their heads are ſhorn (not ſhaven, for that they like not) about an hand-breadth or more in the crown, and that place anointed with oyl by the

the Bishop, who in his admission putteth upon the priest, first his surplesse, and then setteth a white crosse on his breast of silk, or some other matter, which he is to wear eight dayes, and no more; and so giveth him authoritie to say and sing in the Church, and to administer the Sacraments.

They are men utterly unlearned, which is no marvell, forasmuch as their makers, the Bishops themselves (as before was said) are clear of that qualitie, and make no further use at all of any kind of learning, no not of the Scriptures themselves, save to reade and to sing them. Their ordinary charge and function is to say the Liturgie, to administer the Sacraments after their manner, to keep and deck their idols, and to do the other ceremonies usuall in their Churches. Their number is great, because their towns are parted into many small parishes without any discretion for dividing them into competent numbers of housholds, and people for a just congregation, as the manner in all places, where the means

means is neglected for increasing of knowledge, and instruction towards God. Which cannot well be had, where by means of an unequall partition of the people, and parishes, there followeth a want and unequalitie of stipend for a sufficient ministerie.

For their priests, it is lawfull to marrie for the first time. But if the first wife die, a second he cannot take, but he must lose his Priesthood and his living withall. The reason they make out of that place of Saint *Paul* to *Timothie* 1. 3. 2. not well understood, thinking that to be spoken of divers wives successively, that the Apostle speaketh of at one and the same time. If he will needs marrie again after his first wife is dead, he is no longer called *Papa*, but *Ros-papa*, or *Priest quondam*. This maketh the Priests to make much of their wives, who are accounted as the matrones, and of best reputation among the women of the parish.

For the stipend of the Priest, their manner is not to pay him any tenths of

of corn, or ought else; but he must stand at the devotion of the people of his parish, and make up the incommes towards his maintenance, so well as he can, by offerings, shrifts, marriages, burials, dirges, and prayers for the dead and the living (which they call *Molitus*) For besides their publick service within their Churches, their manner is for every private man to have a prayer said for him by the Priest, upon any occasion of businesse whatsoever, whether he ride, go, sail, plough, or whatsoever else he doth. Which is not framed according to the occasion of his businesse, but at randome, being some of their ordinary and usuall Church-prayers. And this is thought to be more holy and effectuall if it be repeated by the Priests mouth, rather then by his own. They have a custome besides to solemnize the Saints day that is patrone to their Church, once every year, what time all their neighbours of their countrey and parishes about come in to have prayers said to that Saint for themselves, and their friends; and so make an offering

ing to the Priest for his pains. This offering may yield them some ten pounds a year, more or lesse, as the patrone or Saint of that Church is of credit, and estimation among them. The manner is on this day (which they keep anniversarie) for the priest to hire divers of his neighbour-priests to help him, as having more dishes to dresse for the Saint, then he can well turn his hand unto. They use besides to visit their parishioners houses, with holy water, and perfume, commonly once a quarter: and so having sprinkled and becensed the good man and his wife, with the rest of their household, and household-stuff, they receive some devotion more or lesse, as the man is of abilitie. This and the rest laid altogether may make up for the priest towards his maintenance about thirty or fourty rubbles a year, whereof he payeth the tenth part to the Bishop of the Diocesse.

The *Papa* or Priest is known by his long tufts of hair, hanging down by his ears, his gown with a broad cape, and a walking staff in his hand.

For

For the reſt of his habit, he is apparelled like the common ſort. When he ſaith the Liturgie or ſervice, within the Church, he hath on him his ſurpleſſe, and ſometimes his cope, if the day be more ſolemn. They have beſides their *Papaes* or Prieſts, their *Churnapapaes* (as they call them) that is, *Black Prieſts*: that may keep their Benefices though they be admitted Friers withall within ſome Monaſterie. They ſeem to be the very ſame that were called Regular Prieſts in the Popiſh Church. Under the Prieſt is a Deacon in every Church, that doth nothing but the office of a pariſh-clerk. As for their *Protopapaes*, or Archprieſts, and their Archdeacons (that are next in election to be their *Protopapas*) they ſerve onely in the cathedrall Churches.

Of Friers they have an infinite rabble, farre greater then in any other countrey, where Popery is profeſſed. Every citie, and good part of the countrey, ſwarmeth full of them. For they have wrought (as the Popiſh Friers did by their ſuperſtition and hypocriſie) that if any part of the

Realm

Realm be better and ſweeter then o-ther, there ſtandeth a Friery or Mo-naſtery dedicated to ſome Saint.

The number of them is ſo much the greater, not onely for that it is augmented by the ſuperſtition of the countrey, but becauſe the Friers life is the ſafeſt from the oppreſſions and exactions that fall upon the Com-mons. Which cauſeth many to put on the Friers weed, as the beſt ar-mour to bear off ſuch blows. Beſides ſuch as are voluntarie, there are di-vers that are forced to ſhier them-ſelves Friers, upon ſome diſpleaſure. Theſe are for the moſt part of the chief Nobilitie. Divers take the Mo-naſteries as a place of Sanctuary, and there become Friers, to avoid ſome puniſhment that they had deſerved by the laws of the Realm. For if he get a Monaſtery over his head, and there put on a cowl before he be at-tached, it is a protection to him for ever againſt any law, for what crime ſoever, except it be for treaſon. But this *Proviſo* goeth withall, that no man cometh there (except ſuch as are commanded by the Emperour to

be

e received) but he giveth them lands,
bringeth his stock with him, and
tteth it into the common Treasu-
. Some bring a 1000. rubbles, and
me more. None is admitted under
or 4. hundred.

The manner of their admission is
r this sort. First, the Abbot strip-
h him of all his secular or ordinary
arel: Then he puteth upon him
t to his skinne a white flannell
t, with a long garment over it
wn to the ground, girded unto him
h a broad leather belt. His up-
most garment is a weed of *Garrus*,
Say, for colour and fashion much
to the upper weed of a Chimney-
per. Then is his crown shorn a
d-breadth or more, close to the
skinne, and these or like words
nounced by the Abbot whiles he
peth his hair, *As these hairs are*
ed off, and taken from thy head, so
we take thee, and separate thee
from the world, and worldly
gs, &c. This done, he anointeth
crown with oyl, and putteth on
cowl, and so taketh him in a-
g the Fraternitie. They vow per-

petuall

petual chaſtity, & abſtinence from fleſh.

Beſides their lands (that are very great) they are the greateſt merchants in the whole countrey, and deal for all manner of commodities. Some of their Monaſteries diſpend in lands 1000 or 2000 rubbles a year. There is one Abbey called *Troits*, that hath in lands and fees the ſumme of 100000 rubbles or marks a year. It is built in manner of a Caſtle, walled round about, with great ordinance planted on the wall, and containeth within it a large breadth of ground, & great varietie of building. There are of Friers within it (beſides their officers, and other ſervants) about 700. The Empreſſe that now is hath many vows to *Saint Sergius*, that is patrone there, to intreat him to make her fruitfull, as having no children by the Emperour her husband. Lightly every year ſhe goeth on pilgrimage to him from the *Moſko* on foot, about 80. Engliſh miles, with 5. or 6000 women attending on her, all in blue liveries, & 4000. ſouldiers for her guard. But S. *Sergius* hath not yet heard her prayers though (they ſay) he hath ſpeciall gift and faculty that way.

What learning there is among their Friers, may be known by their biſhops, that are the choice men out of all their monaſteries. I talked with one of them at the Citie of *Vologda*, where (to trie his skill) I offered him a *Ruſſe* Teſtament, and turned him to the firſt Chapter of S. *Matthews* Goſpel, where he began to reade in very good order. I asked him firſt what part of Scripture it was, that he had read? he answered that he could not well tell. How many Evangeliſts there were in the new Teſtament? He ſaid, he knew not. How many Apoſtles there were? He thought there were twelve. How he ſhould be ſaved? Whereunto he anſwered me with a piece of *Ruſſe* doctrine, that he knew not whether he ſhould be ſaved or no: but if God would *Poſhalleviate* him, or gratifie him ſo much, as to ſave him, ſo it was, he would be glad of it; if not, what remedie. I asked him, why he wore himſelf a Frier? He anſwered, becauſe he would eat his bread with eaſe. This is the learning of the Friers of *Ruſſia*, which though it be not

not to be measured by one, yet partly it may be ghessed by the ignorance of this man, what is in the rest.

They have also many Nunneries, whereof some may admit none but Noblemens widows, and daughters, when the Emperour meaneth to keep them unmarried, from continuing the bloud or stock which he would have extinguished. To speak of the life of their Friers and Nunnes, it needs not to those that know the hypocrisie & uncleanneſſe of that Cloyster-brood. The *Russe* himself (though otherwise addicted to all superstition) speaketh so fouly of it, that it must needs gain silence of any modest man.

Besides these, they have certain *Eremites*, (whom they call *Holy men*) that are like to those *Gymnosophists* for their life and behaviour, though farre unlike for their knowledge and learning. They use to go stark naked, save a clout about their middle, with their hair hanging long, and wildly about their shoulders, and many of them with an iron collar or chain about their necks or mids, even

in

in the very extremitie of winter. These they take as Prophets, and men of great holinesse, giving them a libertie to speak what they list, without any controlement, though it be of the very highest himself. So that if he reprove any openly, in what sort soever, they answer nothing, but that it is *Pogracum*, that is, for their sinnes. And if any of them take some piece of sale-ware from any mans shop, as he passeth by, to give where he list, he thinketh himself much beloved of God, and much beholding to the holy man for taking it in that sort.

Of this kind there are not many, because it is a very hard and cold profession to go naked in *Russia*, specially in Winter. Among other at this time they have one at *Moscho*, that walketh naked about the streets, and inveigheth commonly against the state and government, especially against the *Godonoves*, that are thought at this time to be great oppressours of that Common wealth. Another there was that died not many years ago (whom they called *Basi-*

leo)

leo) that would take upon him to reprove the old Emperour for all his crueltie & oppressions done towards his people. His bodie they have translated of late into a sumptuous Church, near the Emperours house in *Mosko*, and have canonized him for a Saint. Many miracles he doth there *(for so the Friers make the people to believe)* and many offerings are made unto him, not onely by the people, but by the chief Nobilitie, and the Emperour, and Empresse themselves, which visit that Church with great devotion. But this last year, at my being at *Mosko*, this Saint had ill luck in working his miracles. For a lame man that had his limbs restored *(as it was pretended by him)* was charged by a woman that was familiar with him *(being then fallen out)* that he halted but in the day time, and could leap merrily when he came home at night. And that he had intended this matter six years before. Now he is put into a Monasterie, and there raileth upon the Friers, that hired him to have this counterfeit miracle practised upon

on him. Besides this disgrace, a little before my coming from thence, there were eight slain within his Church by fire in a thunder: Which caused his bels (that were tingling before all day and night long as in triumph of the miracles wrought by *Basilco* their Saint) to ring somewhat softlier, and hath wrought no little discredit to this miracle-worker. There was another of great account at *Plesko* (called *Nicola* of *Plesko*) that did much good, when this Emperours father came to sack the town, upon suspicion of their revolting and rebellion against him. The Emperour, after he had saluted the *Eremite* at his lodging, sent him a reward. And the *Holy man*, to requite the Emperour, sent him a piece of raw flesh, being then their Lent time. Which the Emperour seeing, bid one to tell him that he marvelled that the *Holy man* would offer him flesh to eat in the Lent, when it was forbidden by order of holy Church. And doth *Evasko* (which is as much to say, as Jack) think (quoth *Nicola*) that it is unlawfull to eat a piece of beasts flesh

in Lent, and not to eat up so much mans flesh as he hath done already? So threatning the Emperour with a prophesie of some hard adventure to come upon him, except he left murdering of his people, and departed the town, he saved a great many mens lives at that time.

This maketh the people to like very well of them, because they are as *Pasquils*, to note their great mens faults, that no man else dare speak of. Yet it falleth out sometime that for this rude libertie, which they take upon them, after a counterfeit manner, by imitation of Prophets, they are made away in secret, as was one or two of them in the last Emperours time, for being overbold in speaking against his government.

Of their Liturgie or forms of Church-service, and their manner of administring the Sacraments.

CHAP. XXII.

THeir morning service they call *Zautrana*, that is, mattins. It is done

done in this order. The Prieſt entereth into the Church with his Deacon following him. And when he is come to the middle of the Church, he beginneth to ſay with a loud voice, *Blaſſlavey Vladika* (that is) *Bleſſe us heavenly Paſtour*, meaning of Chriſt. Then he addeth, *In the name of the Father, and of the Sonne, and of the holy Ghoſt, one very God in Trinitie:* and *Aſpody Pomeluy*, or, *Lord have mercy upon us, Lord have mercy upon us, Lord have mercy upon us*, repeated three times. This done, he marcheth on towards the Chancel, or *Sanctum Sanctorum* (as they uſe to call it) and ſo entreth into the *Schar ſuey Dwere*, or the heavenly doore, which no man may enter into but the Prieſt onely. Where ſtanding at the altar or table (ſet near to the upper wall of the chancell) he ſaith the Lords prayer, and then again *Aſpody Pomeluy*, or *Lord have mercie upon us, Lord have mercie upon us, &c.* pronounced twelve times. Then, *Praiſed be the Trinitie, the Father, Sonne, and holy Ghoſt, for ever and ever.* Whereto the Deacons, and people ſay, *Amen.*

Next after the Priest addeth the Psalmes for that day, and beginneth with *O come let us worship, and fall down before the Lord, &c.* and therewithall himself with the Deacons and people all turn themselves towards their Idols, or Images that hang on the wall, and crossing themselves, bow down three times, knocking their heads to the very ground. After this he readeth the ten commandments, and *Athanasius* Creed out of the Service book.

This being done, the Deacon that standeth without the heavenly doore or chancell readeth a piece of a Legend out of a written book (for they have it not in print) of some Saints life, miracles, &c. This is divided into many parts, for every day in the year, and is read by them with a plain singing note, not unlike to the Popish tune when they sung their Gospels. After all this (which reacheth to an houre and an half, or two houres of length) he addeth certain set Collects or prayers upon that which he hath read out of the Legend before: and so endeth his Service. All this

while

while stand burning before their Idols a great many of wax candles (whereof some are of the bignesse of a mans wast) vowed, or enjoyned by penance upon the people of the parish.

About 9. of the clock in the morning, they have another service, called *Obeidna* (or *Compline*) much after the order of the Popish Service that bare that name. If it be some high or Festivall day, they furnish their Service beside, with, *Blessed be the Lord God of Israel*, &c. and, *we praise thee O God*, &c. sung with a more solemn and curious note.

Their Evening service is called *Vecherna*, where the Priest beginneth with *Blaslavey Vladika*, as he did in the morning, and with Psalmes appointed for the *Vecherna*. Which being read, he singeth, *My soul doth magnifie the Lord*, &c. And then the Priest, Deacons, and people, all with one voice sing, *Aspody pomeluy*, or *Lord have mercy upon us*, thirty times together. Whereunto the boyes that are in the Church answer all with one voice, rowling it up so fast as

their lips can go, *Verii, Verii, Verii, Verii*, or *Praiſe, Praiſe, Praiſe*, &c. thirty times together, with a very ſtrange noiſe. Then is read by the Prieſt, and upon the holydayes ſung, the firſt Pſalm, *Bleſſed is the man* &c. And in the end of it is added *Alleluia* repeated ten times. The next in order is ſome part of the Goſpel read by the Prieſt, which he endeth with *Alleluia* repeated three times. And ſo having ſaid a colleſt in remembrance of the Saint of that day, he endeth his evening ſervice. All this while the Prieſt ſtandeth above at the altar or high table, within the Chancel, or *Sanctum Sanctorum*, whence he never moveth all the ſervice time. The Deacon or Deacons (which are many in their cathedrall Churches) ſtand without the chancel by the *Scharfuey dweere*, or heavenly doore: for within they may not be ſeen all the ſervice time, though otherwiſe their office is to ſweep, and keep it, and to ſet up the wax candles before their Idols. The people ſtand together the whole ſervice time in the body of the Church, and

and some in the Church porch; for pew or seat they have none within their Churches.

The Sacrament of baptisme they administer after this manner: The child is brought unto the Church, and this is done within eight dayes after it is born. If it be the child of some Nobleman, it is brought with great pomp in a rich sled or wagon, with chairs and cushions of cloth of gold, and such like sumptuous shew of their best furniture. When they are come to the Church, the Priest standeth readie to receive the child within the church-porch, with his tub of water by him. And then beginneth to declare unto them that they have brought a little Infidell to be made a Christian, &c. This ended, he teacheth the witnesses (that are two or three) in a certain set form out of his book, what their dutie is in bringing up the child after he is baptized, *viz.* That he must be taught to know God, and Christ the Saviour. And because God is of great Majestie, and we must not presume to come unto him without Media-

tours (as the manner is when we make any suit to an Emperour, or great Prince) therefore they must teach him what Saints are the best and cheif mediatours, &c. This done, he commandeth the devil in the name of God after a conjuring manner to come out of the water: and so after certain prayers he plungeth the child thrise over head and ears. For this they hold to be a point necessary, that no part of the child be undipped in the water.

The words that bear with them the form of baptisme uttered by the Priest, when he dipperth in the child, are the very same that are prescribed in the Gospel, and used by us, viz. *In the name of the Father, and of the Sonne, and of the Ghost.* For that they should alter the form of the words, and say *by the holy Ghost* (as I have heard that they did) following certain hereticks of the Greek church, I found to be untrue, as well by reports of them that have been often at their baptismes, as by their book of *Liturgie* it self, wherein the order of baptisme is precisely set down.

When

When the child is baptized, the Priest layeth oyl and salt tempered together upon the forehead, and both sides of his face, and then upon his mouth, drawing it along with his finger over the childs lips (as did the Popish priests) saying withall certain prayers to this effect, that God will make him a good Christian, &c. all this is done in the Church-porch. Then is the child (as being now made a Christian, and meet to be received within the Church doore) carried into the Church, the Priest going before, and there he is presented to the chief Idol of the Church, being laid on a cushion before the feet of the image, by it (as by the mediatour) to be commended unto God. If the child be sick or weak (specially in the winter) they use to make the water lukewarm. After baptisme the manner is to cut off the hair from the childs head, and having wrapped it within a piece of wax to lay up as a relique or monument in a secret place of the church.

This is the manner of their baptisme, which they account to be the

best and perfectest form: As they do all other parts of their religion, received (as they say) by tradition from the best Church, meaning the Greek. And therefore they will take great pains to make a proselyte or convert either of an infidell, or of a forein Christian, by rebaptizing him after the *Russe* manner. When they take any *Tartar* prisoner, commonly they will offer him life with condicion to be baptized. And yet they perswade very few of them to redeem their life so, because of the naturall hatred the *Tartar* beareth to the *Russe* and the opinion he hath of his falshood and injustice. The year after *Mosko* was fired by the *Chrim Tartar* there was taken a *Divoymorsey*, one of the chief of that exploit with 300. *Tartars* more: who had all their lives offered them, if they would be baptized after the *Russe* manner. Which they refused all to do, with many reproches against those that perswaded them. And so being carried to the river *Mosko* (that runneth through the citie) they were all baptized after a violent manner, being thrust

thrust down with a knock on the head into the water, through an hole made in the ice for that purpose. Of *Liefflanders* that are captives, there are many that take on them this second *Russe* baptisme to get more libertie, and somewhat besides towards their living, which the Emperour ordinarily useth to give them.

Of Englishmen since they frequented the countrey there was never any found that so much forgot God, his faith, and countrey, as that he would be content to be baptized *Russe*, for any respect of fear, preferment or other means whatsoever, save onely *Richard Relph*, that following before an ungodly trade by keeping a *Caback* (against the order of the countrey) and being put off from that trade, and spoiled by the Emperours officers of that which he had, entred himself this last year into the *Russe* profession, and so was rebaptized, living now as much an idolatour, as before he was a riotour, and unthriftie person.

Such as thus receive the *Russe* baptisme are first carried into some Monasterie

nastrie to be instructed there in the doctrine and ceremonies of the Church. Where they use these ceremonies: First, they put him into a new and fresh suit of apparell, made after the *Russe* fashion, and set a coronet or (in Summer) a garland upon his head. Then they anoint his head with oyl, and put a wax candle light into his hand, and so pray over him foure times a day, the space of seven dayes. All this while he is to abstain from flesh, and white meats. The seven dayes being ended, he is purified and washed in a bath-stove, and so the eighth day he is brought into the Church, where he is taught by the Friers how to behave himself in presence of their idols, by ducking down, knocking of the head, crossing himself, and such like gestures, which are the greatest part of the *Russe* religion.

The Sacrament of the Lords supper they receive but once a year, in their great Lent time, a little before Easter. Three at the most are admitted at one time, and never above. The manner of their communicating is,

is thus: First they confesse themselves of all their sinnes to the Priest, whom they call their ghostly father. Then they come to the Church, and are called up to the Communion table, that standeth like an altar, a little removed from the upper end of the Church, after the Dutch manner. Here first they are asked of the Priest whether they be clean or no, that is, whether they have never a sinne behind that they left unconfessed. If they answer, No, they are taken to the table. Where the Priest beginneth with certain usuall prayers, the communicants standing in the meanwhils with their arms folded one within another, like penitentiaries or mourners. When these prayers are ended, the Priest taketh a spoon, and filleth it full of claret wine, then he putteth into it a small piece of bread, and tempereth them both together, and so delivereth them in the spoon to the Communicants that stand in order, speaking the usuall words of the Sacrament, *Eat this, &c. Drink this, &c.* both at one time, without any pause.

After

After that he delivereth them again bread by it self, and then wine carded together with a little warm water, to represent bloud more rightly (as they they think) and the water withall, that flowed out of the side of Christ. Whiles this is in doing the communicants unfold their arms, and then folding them again, follow the Priest thrice round about the communion table, and so return to their places again. Where having said certain other prayers, he dismisseth the communicants, with charge to be merry, and chear up themselves for the seven dayes next following; which being ended, he enjoyneth them to fast for it as long time after, which they use to observe with very great devotion, eating nothing else but bread and salt, except a little cabbage, and some other herb or root, with water or quasse mead for their drink.

This is their manner of administring the Sacraments. Wherein what they differ from the institution of Christ, and what ceremonies they have added of their own, or rather borrowed

borrowed of the Greeks, may easily be noted.

Of the doctrine of the Russe Church, and what errours it holdeth.

CHAP. XVIII.

THeir chiefest errours in matter of faith I find to be these: First, concerning the word of God it self they will not read publickly certain books of the Canonicall Scripture, as the books of *Moses*, specially the foure last, *Exodus*, *Leviticus*, *Numeri*, and *Deuteronomie*, which they say are all made disauthentick, and put out of use by the coming of Christ, as not able to discern the difference betwixt the morall, and the ceremoniall law. The books of the prophets they allow of, but reade them not publickly in their churches for the same reason, because they were but directours unto Christ, and proper (as they say) to the nation of the Jews. Onely the book of Psalmes they have in great estimation, and

sing

sing and say them dayly in their Churches. Of the new Testament they allow and read all, except the *Revelation*; which therefore they read not (though they allow it) because they understand it not, neither have the like occasion to know the fulfilling of the prophesies contained within it, concerning especially the apostasie of the Antichristian church, as have the Western Churches. Notwithstanding they have had their Antichrists of the Greek Church, and may find their own falling off, and the punishments for it by the Turkish invasion in the prophecies of that book.

Secondly (which is the fountain of the rest of all their corruptions both in doctrine and ceremonies) they hold with the Papists, that their Church *Traditions* are of equall authoritie with the written word of God. Wherein they preferre themselves before other Churches, affirming that they have the true and right traditions delivered by the Apostles to the Greek Church, and so unto them.

3. That the Church (meaning the Greek, and specially the Patriarch and his Synod, as the head of the rest) have a soveraigne authoritie to interpret the Scripture, and that all are bound to hold that interpretation as sound and authentick.

4. Concerning the divine nature and the three persons in the one substance of God, that the holy Ghost proceedeth from the Father onely, and not from the Sonne.

5. About the office of Christ they hold many foul errours, and the same almost as doth the Popish church: namely, that he is the sole mediatour of redemption, but not of intercession. Their chief reason (if they be talked withall) for defence of this errour is that unapt and foolish comparison betwixt God and a Monarch or Prince of this world, that must be sued unto by Mediatours about him: wherein they give speciall preferment to some above others, as to the blessed Virgin, whom they call *Prechesse*, or undefiled, and S. *Nicolai*, whom they call *Scora pomsnick*, or the speedy helper, and say that he hath 300. an-

300. angels of the chiefeſt appointed by God to attend upon him. This hath brought them to an horrible exceſſe of idolatry, after the groſſeſt and prophaneſt manner, giving unto their images all religious worſhip of prayer, thanksgiving, offerings, and adoration, with proſtrating and knocking their heads to the ground before them, as to God himſelf. Which becauſe they do to the picture, not to the portraiture of the Saint, they ſay they worſhip not an idol, but the Saint in his image, and ſo offend not God, forgetting the commandment of God, that forbiddeth to make the image or likeneſſe of any thing, for any religious worſhip or uſe whatſoever. Their church-walls are very full of them, richly hanged and ſet forth with pearl and ſtone upon the ſmooth table. Though ſome alſo they have emboſſed, that ſtick from the board almoſt an inch outwards. They call them *Chudovoditæ*, or their miracle-workers: and when they provide them to ſet up in their Churches, in no caſe they may ſay that they have bought the image,

but

but exchanged money for it.

6. For the means of justification, they agree with the Papists, that it is not by faith onely apprehending Christ, but by their works also; and that *Opus operatum*, or the work for the work sake, must needs please God. And therefore they are all in their numbers of prayers, fasts, vows, and offerings to saints, alms-deeds, crossings, and such like, and carrie their numbring beads about with them continualy, as well the Emperour and his Nobilitie as the common people, not onely in the Church, but in all other publick places, specially at any set or solemn meeting, as in their fasts, law courts, common consultations, entertainment of Ambassadours, and such like.

7. They say with the Papists that no man can be assured of his salvation till the last sentence be passed at the day of judgement.

8. They use auricular confession, and think that they are purged by the very action from so many sinnes as they confesse by name and in particular to the Priest.

9. They

9. They hold three Sacraments, *Baptisme*, the *Lords supper*, and the *last anoyling*, or *unction*. Yet concerning their Sacrament of extreme unction, they hold it not so necessary to salvation as they do baptisme, but think it a great curse and punishment of God if any die without it.

10. They think there is a necessitie of baptisme, and that all are condemned that die without it.

11. They rebaptize as many Christians (not being of the Greek church) as they convert to their *Russian* profession, because they are divided from the true church, which is the Greek, as they say.

12. They make a difference of meats and drinks, accounting the use of one to be more holy then another. And therefore in their set fasts they forbear to eat flesh and white meats (as we call them) after the manner of the Popish superstitions which they observe very strictly, and with such blind devotion, as that they will rather die then eat one bit of flesh, eggs, or such like, for the health of their bodies in their extreme sicknesse.

13. They

13. They hold marriage to be unlawfull for all the Clergie men, except the priests onely, and for them also after the first wife, as was said before. Neither do they well allow it in Lay-men after the second marriage. Which is a pretence now used against the Emperours onely brother, a child of six years old, who therefore is not prayed for in their Churches (as their manner is otherwise for the Princes bloud) because he was born of the sixth marriage, and so not legitimate. This charge was given to the priests by the Emperour himself, by procurement of the *Indonces*: who make him believe that it is a good pollicie to turn away the liking of the people from the next successour.

Many other false opinions they have in matter of religion. But these are the chief, which they hold partly by means of their traditions (which they have received from the Greek Church) but specially by ignorance of the holy Scriptures. Which notwithstanding they have in the *Polonian* tongue, (that is all one with theirs

theirs some few words excepted) yet few of them read them with that godly care which they ought to do: neither have they (if they would) books sufficient of the old and new Testament for the common people, but of their Liturgie onely, or book of common service, whereof there are great numbers.

All this mischief cometh from the Clergie, who being ignorant and godlesse themselves, are very wary to keep the people likewise in their ignorance and blindnesse, for their living and bellies sake; partly also from the manner of government settled among which the Emperours (whom it specially behoveth) list not to have changed by any innovation, but to retain that religion that best agreeth with it. Which notwithstanding it is not to be doubted, but that having the word of God in some sort (though without the ordinary means to attain to a true sense and understanding of it) God hath also his number among them. As may partly appear by that which a *Russe* at *Mosko* said in secret to one of my

servants

servants, speaking against their images and other superstitions, That God had given unto England light to day, and might give it to morrow (if he pleased) to them.

As for any inquisition or proceeding against men for matter of religion, I could hear of none, save a few years since against one man and his wife, who were kept in a close prison the space of 28 years, till they were overgrown into a deformed fashion, for their hair, nails, colour of countenance, and such like, and in the end were burned at *Mosko*, in a small house set on fire. The cause was kept secret, but like is was for some part of truth in matter of religion; though the people were made to believe by the Priests and Friers, that they held some great and damnable heresie.

Of

Of the manner of solemnizing their Marriages.

CHAP. XXIV.

THe manner of making and solemnizing their marriages is different from the manner of other countries. The man (though he never saw the woman before) is not permitted to have any sight of her all the time of his woing, which he doth not by himself, but by his mother or some other ancient woman of his kinne (aswell by the parents as by the parties themselves, for without the knowledge and consent of the parents the contract is not lawfull) the fathers on both sides, or such as are to them in stead of fathers, with other chief friends, having a meeting and conference about the dowrie, which is commonly very large, after the abilitie of the parents: so that you shall have a market man (as they call them) give a 1000. rubbels or more with his daughter.

As for the man it is never required of him, nor standeth with their custome

ſtome to make any joynter in recompence of the dowrie. But in caſe he have a child by his wife, ſhe enjoyeth a third deal after his deceaſe. If he have two children by her or more, ſhe is to have a courteſie more, at the diſcretion of the husband. If the husband depart without iſſue by his wife, ſhe is returned home to her friends without any thing at all, ſave onely her dowrie, if the husband leave ſo much behind him in goods. When the agreement is made concerning the dowrie, they ſigne bonds one to the other, as well for the paiment of the dowrie, as the performing of the marriage by a certain day. If the woman were never married before, her father and friends are bound beſides to aſſure her a maiden. Which breedeth many brabbles and quarrels at Law, if the man take any conceit concerning the behaviour and honeſtie of his wife.

Thus the contract being made, the parties begin to ſend tokens the one to the other, the woman firſt, then afterwards the man, but yet ſee not one another till the marriage be

solemnized. On the eve before the marriage day the bride is carried in a *Calliange*, or coath, or in a sledde (if it be winter) to the bridegrooms house, with her marriage-apparel and bedsted with her, which they are to lie in. For this is ever provided by the Bride, and is commonly very fair, with much cost bestowed upon it. Here she is accompanied all that night by her mother, and other women, but not welcomed, nor once seen by the Bridegroom himself.

When the time is come to have the marriage solemnized, the Bride hath put upon her a kind of hood, made of fine knitwork, or lawn, that covereth her head and all her body down to the middle; and so accompanied with her friends, and the bridegroom with his, they go to Church all on horseback, though the Church be near hand, and themselves but of very mean degree. The words of contract, and other ceremonies in solemnizing the marriage, are much after the order, and with the same words that are used with us, with a ring also given to the Bride.

Which

Which being put on, and the words of contract pronounced, the Brides hand is delivered into the hand of the Bridegroom, which standeth all this while on the one side of the altar or table, and the Bride on the other. So the marriage knot being knit by the Priest, the Bride cometh to the Bridegroom (standing at the end of the altar or table) and falleth down at his feet, knocking her head upon his shoe, in token of her subjection and obedience. And the Bridegroom again casteth the lap of his gown or upper garment over the Bride, in token of his dutie to protect, and cherish her.

Then the Bridegroom and Bride standing both together at the tables end, cometh first the father, and the other friends of the Bride, & bow themselves down low to the Bridegroom; and so likewise his friends bow themselves to the Bride, in token of affinitie and love ever after betwixt the two kindreds. And withall, the father of the Bridegroom offereth to the Priest a loaf of bread, who delivereth it straight again to the father, and

other friends of the Bride, with attestation before God and their idols, that he deliver the dowrie wholly and truly at the day appointed, and hold love ever after, one kindred with another. Whereupon they break the loaf into pieces, and eat of it, to testifie their true and sincere meanings for performing of that charge, and thenceforth to become as grains of one loaf, or men of one table.

These ceremonies being ended, the Bridegroom taketh the Bride by the hand, and so they go on together with their friends after them, towards the Church-porch, where meet them certain with pots and cups in their hands, with mead and *Russe* wine: whereof the Bridegroom taketh first a chark or little cup full in his hand, and drinketh to the Bride, who opening her hood or veil below, and putting the cup to her mouth underneath it (for being seen of the Bridegroom) pledgeth him again. Thus returning al ogether from the Church, the Bridegroom goeth not home to his own, but to his fathers house, and she likewise to hers, where either entertain

tertain their friends apart. At the entring into the house, they use to fling corn out of the windows, upon the Bridegroom and Bride, in token of plentie, and fruitfulnesse to be with them ever after.

When the Evening is come, the Bride is brought to the Bridegrooms fathers house, and there lodgeth that night, with her veil or cover still over her head. All that night she may not speak one word (for that charge she receiveth by tradition from her mother, & other matrons her friends) that the Bridegroom must neither heare, nor see her, till the day after the marriage. Neither three dayes after may she be heard to speak, save certain few words at the table, in a set form, with great manners, and reverence to the Bridegroom. If she behave herself otherwise, it is a great prejudice to her credit, and life ever after; and will highly be disliked of the Bridegroom himself.

After the third day they depart to their own, and make a feast to both their friends together. The marriage day, and the whole time of their festivall,

ſtivall, the Bridegroom hath the honour to be called *Moloday Knez*, or young Duke, and the Bride *Molodey Knezay*, or young Dutcheſſe.

In living with their wives, they ſhew themſelves to be but of a barbarous condition, uſing them as ſervants, rather then wives, except the Noble-women, which are, or ſeem to be of more eſtimation with their husbands then the reſt of meaner ſort. They have this foul abuſe, contrary to good order and the word of God it ſelf, that upon diſlike of his wife, or other cauſe whatſoever the man may go into a Monaſterie, and thier himſelf a Frier, by pretence of devotion, and ſo leave his wife to ſhift for herſelf ſo well as ſhe can.

Of the other Ceremonies of the Ruſſe Church.

CHAP. XXV.

THe other ceremonies of their Church are many in number, eſpecially, the abuſe about the ſigne of the Croſſe, which they ſet up in their

their high-wayes, in the tops of their Churches, and in every doore of their houses, signing themselves continually with it on their foreheads and breasts, with great devotion, as they will seem by their outward gesture. Which were lesse offence, if they gave not withall that religious reverence and worship unto it which is due to God onely, and used the dumbe shew and signing of it instead of thanksgiving, and of all other duties which they ow unto God. When they rise in the morning, they go commonly in the sight of some steeple that hath a crosse on the top, and so bowing themselves towards the crosse, signe themselves withall on their foreheads and breasts. And this is their thanksgiving to God for their nights rest, without any word speaking, except peradventure they say, *Aspody Pomeluy*, or, *Lord have mercie upon us*. When they sit down to meat, and rise again from it, the thanksgiving to God is the crossing of their foreheads and breasts, except it be some few that adde peradventure a word or two of some ordinarie prayer, im-

pertinent to that purpose. When they are to give an oath for the deciding of any controversie at Law, they do it by swearing by the Crosse, and kissing the feet of it, making it as God, whose name onely is to be used in such triall of justice. When they enter into any house (where ever there is an idol hanging on the wall) they signe themselves with the crosse, and bow themselves to it. When they begin any work, be it little or much, they arm themselves first with the signe of the crosse. And this commonly is all their prayer to God for good speed of their businesse. And thus they serve God with crosses, after a crosse and vain manner, not understanding what the crosse of Christ is, nor the power of it. And yet they think all strangers Christians to be no better then Turks in comparison of themselves (and so they will say) because they bow not themselves, when they meet with the crosse, nor signe themselves with it, as the *Russe* manner is.

They have holy water in like use and estimation as the Popish Church hath

hath. But herein they exceed them, in that they do not onely hallow their holy water stocks, and tubs full of water, but all the rivers of the countrey once every year. At *Mosko* it is done with great pomp and solemnitie, the Emperour himself being present at it, with all his Nobility marching through the streets towards the river of *Moskua*, in manner of processiõn, in this order as followeth. First go two Deacons, with banners in their hands, the one of *Precheste* (or our Ladie) the other of S. *Michael*, fighting with the dragon. Then follow after the rest of the Deacons and the priests of *Mosko*, two and two in a ranck, with copes on their backs, and their idols at their breasts, carried with girdles or slings, made fast about their necks. Next the priests come their Bishops in their pontificalibus; then the Friers, Monks, and Abbots; and after, the Patriarch in rich attire, with a ball or sphere on the top of his mitre, to signifie his universalitie over that Church: Last cometh the Emperour with all his nobility. The whole train

is of a mile long, or more. When they are come to the river, a great hole is made in the yce, where the market is kept, of a rod and a half broad, with a stage round about it to keep off the prease. Then beginneth the Patriarch to say certain prayers, and conjureth the devil to come out of the water: and so casting in salt, and censing it with frankincense, maketh the whole river to become holy water. The morning before all the people of *Moska* use to make crosses of chalk over every doore, and window of their houses, lest the devil being conjured out of the water should flie into their houses.

When the ceremonies are ended, you shall see the black guard of the Emperours house, and then the rest of the town, with their pails and buckets, to take of the hallowed-water for drink, and other uses. You shall also see the women dip their children over head and ears, & many men and women leap into it, some naked, some with their clothes on when some man would think his finger would frieze off if he should but dip

dip it into the water. When the men have done, they bring their horse to the river, to drink of the sanctified water, and so make them as holy as a horse. Their set day for this solemn action of hallowing their rivers, is that we call *Twelfthday*. The like is done by other Bishops, in all parts of the Realm.

Their manner is also to give it to their sick, in their greatest extremity, thinking that it will either recover them, or sanctifie them to God. Whereby they kill many, through their unreasonable superstition, as did the *Lord Burnil* his onely sonne, at my being at the *Masko*, whom he killed (as was said by the physicians) by pouring into him cold holy water, and presenting him naked into the Church to their Saint *Basilo*, in the cold of the Winter in an extremitie of sickenesse.

They have an image of Christ, which they call *Netuchi* (which signifieth as much as *Made without hands*) for so their priests and superstition withall perswadeth them it was. This in their processions they carry

carrie about with them on high upon a pole, encloſed within a pix, made like a lanthorn, and do reverence to it as to a great myſterie.

At every brewing, their manner is likewiſe to bring a diſh of their wort to the Prieſt within the Church, which being hallowed by him is poured into the brewing, and ſo giveth it ſuch a virtue, as when they drink of it they are ſeldome ſober. The like they do with the firſt fruits of their corn in Harveſt.

They have another ceremonie on Palmſunday, of ancient tradition, what time the Patriarch rideth through the *Moſko* the Emperour himſelf holding his horſe bridle, and the people crying *Hoſanna*, and ſpreading their upper garments under his horſe feet. The Emperour hath of the Patriarch for his good ſervice of that day 200. rubbels of ſtanding penſion. Another pageant they have much like to this, the week before the nativitie of Chriſt, when every Biſhop in his Cathedrall Church ſetteth forth a ſhew of the three children in the Oven, where

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the Angel is made to come flying from the roof of the Church with great admiration of the lookers on, and many terrible flashes of fire are made with rosen and gun-powder by the *Chaldeans* (as they call them) that run about the town all the twelve dayes, disguised in their players coats, and make much good sport for the honour of the Bishops pageant. At the *Mosko* the Emperour himself, and the Empresse never fail to be at it, though it be but the same matter plaid every year, without any new invention at all.

Besides their fasts on Wednesdayes and Fridayes throughout the whole year (the one becaus they say Christ was sold on the Wednesday, the other becaus he suffered on the Friday) they have foure great Fasts or Lents every year. The first (which they call their great Lent) is at the same time with ours. The second, about Midsummer. The third, in Harvest time. The fourth, about Hallontide: which they keep not of policie, but of mere superstition. In their great Lent for the first week they

they eat nothing but bread and salt, and drink nothing but water, neither meddle with any matter of their vocation, but intend their shriving and fasting onely. They have also 3. *Vigils* or *wakes* in their great Lent, which they call *Stopania*, and the last Friday their great *Vigil*, as they call it, what time the whole parish must be present in the Church, and watch from nine a clock in the Evening till six in the morning, all the while standing, save when they fall down and knock their heads to their idols, which must be an hundred and seventie times just through the whole night.

About their burialls also they have many superstitious and prophane ceremonies, as putting within the finger of the corps a letter to Saint *Nicholas*, whom they make their chief mediatour, and as it were the porter of heaven gates, as the Papists do their *Peter*.

In Winter time, when all is covered with snow, and the ground so hard frozen, as that no spade nor pikeax can enter, their manner is not

not to burie their dead, but to keep the bodies (so many as die all the Winter time) in an house, in the suburbs, or out parts of the town, which they call *Bohsedom*, that is, *Gods house*, where the dead bodies are piled up together likt billets on a wood-stack, as hard with the frost as a very stone, till the Springtide come, and resolveth the frost, what time every man taketh his dead friend, and committeth him to the ground.

They have besides their years and moneths minds for their friends departed, what time they have prayers said over the grave by the Priest, who hath a penie ordinary for his pains. When any dieth, they have ordinary women mourners, that come to lament for the dead partie, and stand howling over the bodie, after a profane and heathenish manner (sometimes in the house, sometimes bringing the bodie into the backside) asking him what he wanted, and what he meant to die. They burie their dead, as the partie used to go, with coats, hose, boots, hat, and the rest of his apparel.

Many,

Many other vain and superstitious ceremonies they have, which were long and tedious to report. By these it may appear how farre they are fallen from the true knowledge and practice of Christian religion, having exchanged the word of God for their vain traditions, and brought all to externall and ridiculous ceremonies, without any regard of spirit and truth, which God requireth in his true worship.

Of the Emperours domestick, or private behaviour.

CHAP. XXVI.

THe Emperours private behaviour, so much as may be, or is meet to be known, is after this manner. He riseth commonly about 4. a clock in the morning. After his apparelling and washing, in cometh his ghostly father or priest of his chamber, which is named in their tongue, *Otetz Dubouna*, with his crosse in his hand, wherewith he blesseth him, laying it first on his forehead, then upon

upon his cheeks, or sides of his face, and then offereth him the end of it to kisse. This done, the Clerk of the crosse (called *Chersby Deyack Prosery*) bringeth into his chamber a painted image, representing the Saint for that day. For every day with them hath his severall Saint, as it were the patron for that day. This he placeth among the rest of his image gods, wherewithall his chamber is decked, as thick almost as the wall can bear, with lamps and wax candles burning before them. They are very costly and gorgeously decked with pearl, and precious stone. This image being placed before him, the Emperour beginneth to crosse himself after the *Russe* manner, first on the forehead, then on both sides of his breast. with *Aspody Pomeluy, Pomeluy mena ho poty, sacroy mena gresnick Syhodestua:* which is as much to say, as, *Help me O Lord my God, Lord comfort me, defend and keep me a sinner from doing evil, &c.* This he directeth towards the image or Saint for that day; whom he nameth in his prayer, together with our Ladie (whom they call *Precheste*)

Prechistie, *Saint Nicholas*, or some other, to whom he beareth most devotion, bowing himself prostrate unto them, with knocking his head to the very ground. Thus he continueth the space of a quarter of an houre or thereabouts.

Then cometh again the ghostly father or chamber priest with a silver bowl full of holy water, which they call in *Russe*, *Tweria Voda*, and a sprinkle of Basill (as they call it) in his hand: and so all to besprinkleth first the image-gods, and then the Emperour. This holy water is brought fresh every day from the Monasteries, farre and neer, sent to the Emperour from the Abbot or Prior, in the name of the Saint, that is patron of that Monasterie, as a speciall token of good will from him.

These devotions being ended, he sendeth in to the Empresse, to ask whether she hath rested in health, &c. And after a little pause goeth himself to salute her in a middle room betwixt both their chambers. The Empresse lieth apart from him, and keepeth not one chamber nor table with

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the Emperour ordinarily, save upon the eve of their Lents, or common Fasts, what time he is his ordinary guest at bed and boord. After their meeting in the morning, they go together to their private Church or Chapel, where is said or sung a morning Service (called *Zautrana*) of an houre long or thereabouts. From the Church he returneth home, and stretch him down in a great chamber, to be seen and saluted by his Nobilitie, such as are in favour about the Court. If he have to say to any of them, or they to him, then is the time. And this is ordinary, except his health, or some other occasion alter the custome.

About nine in the morning he goeth to another Church within his Castle, where is sung by Priests and Choristers the high Service (called *Obcadna* or *Complin*) which commonly lasteth two houres, the Emperour in the mean time talking commonly with some of his Councel, Nobilitie, or captains, which have to say to him, or he to them: And the Councel likewise confeere together among them-

themselves, as if they were in their councel house. This ended, he returneth home, and recreateth himself untill it be dinner time.

He is served at his table on this manner. First, every dish (as it is delivered at the dresser) is tasted by the Cook, in the presence of the high Steward, or his Deputie, and so is received by the Gentlemen wayters (called *Shilshey*) and by them carried up to the Emperours table, the high Steward or his Deputie going before: There it is received by the Sewer (called *Erassmy*) who giveth a taste of every dish to the Taster, and so placeth it before the Emperour. The number of his dishes for his ordinarie service is about seventy, dressed somewhat grossely, with much garlick and salt, much after the Dutch manner. When he exceedeth upon some occasion of the day, or entertainment of some Ambassadour, he hath many more dishes. The service is sent up by two dishes at a time, or three at the most, that he may eat it warm, first the baked, then the rost meats, and last the broths. In his

dining

dining chamber is another table, where sit the chief of his Nobilitie that are about his Court, and his ghostly father, or Chaplain. On the one side of the chamber standeth a cupboard or table of plate, very fair and rich, with a great cistern of Copper by it, full of ice and snow, wherein stand the pots that serve for that meal. The taster holdeth the cup that he drinketh in all dinner time, and delivereth it unto him with a say, when he calleth for it. The manner is to make many dishes out of the service after it is set on the table, and to send them to such Noblemen and officers as the Emperour liketh best. And this is counted a great favour and honour.

After dinner he layeth him down to rest, where commonly he taketh three houres sleep, except he employ one of the houres to bathing, or boxing. And this custome for sleeping after dinner is an ordinary matter with him, as with all the *Ruffes*. After his sleep, he goeth to evensong (called *Vecburna*) and thence returning, for the most part recreateth himself

himself with the Empresse till supper time, with jesters, and dwarfs, men and women, that rumble before him, and sing many songs after the Russe manner. This is his common recreation betwixt meals, that he most delights in. One other speciall recreation is the fight with wild Bears, which are caught in pits, or nets, and are kept in barred cages for that purpose, against the Emperour be disposed to see the pastime. The fight with the Bear is on this sort. The man is turned into a circle walled round about, where he is to quit himself so well as he can, for there is no way to flie out. When the Bear is turned loose, he cometh upon him with open mouth. If at the first push he misse his aim, so that the Bear come within him, he is in great danger. But the wild Bear, being very fierce, hath this qualitie, that giveth advantage to the Hunters, his manner is when he assaileth a man to rise upright on his two hinder legs, and so to come roring with open mouth upon him: And if the Hunter then can push right into the very breast of him,

him, betwixt his forelegges (as commonly he will not misse,) resting the other end of their boarspear at the side of his foot, and so keeping the pike still towards the face of the Bear, he speedeth him commonly at one blow. But many times these Hunters come short, and are either slain, or miserably torn with the teeth and talents of the fierce beast. If the partie quit himself well in this fight with the Bear, he is carried to drink at the Emperours seller doore: where he drinketh himself drunk for the honour of *Hospodare*. And this is his reward for adventuring his life, for the Emperours pleasure. To maintain this pastime the Emperour hath certain huntsmen that are appointed for that purpose to take the wild Bear. This is his recreation commonly on the holy dayes. Sometimes he spendeth his time in looking upon his goldsmiths, and jewellers, taylers, embroiderers, painters, and such like, and so goeth to his supper. When it draweth towards bed time, his prieſt saith certain prayers, and then the Emperour bleſſeth

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and crosseth himself, as in the morning, for a quarter of an houre or thereabouts, and so goeth to his bed.

The Emperour that now is (called *Theodore Juanowich*) is for his person of a mean stature, somewhat low and grosse, of a sallow complexion, & inclining to the dropsie, hawknosed, unsteadie in his pace by reason of some weakenesse of his limbs, heavie and unactive, yet commonly smiling almost to a laughter. For qualitie otherwise, simple and slowwitted, but very gentle, and of an easie nature, quiet, mercifull, of no martiall disposition, nor greatly apt for matter of policie, very superstitious, and infinite that way. Besides his private devotions at home, he goeth every week commonly on pilgrimage to some Monasterie or other that is neareſt hand. He is 34. years old, or thereabouts, and hath reigned almost the space of six years.

Of

Of the Emperours private or houshold Officers.

CHAP. XXVII.

THe chief officers of the Emperours houshold are these which follow. The first is the office of the *Bolaren Conesseuay*, or Master of the Horse, Which containeth no more then is expressed by the name, that is, to be overseer of the Horse, and not *magister equitum*, or Master of the Horsemen. For, he appointeth other for that service, as occasion doth require, (as before was said.) He that beareth that office at this time, is *Borris Federowich Godonoe*, brother to the Empresse. Of Horse for service in his warres (besides other for his ordinary uses) he hath to the number of 10000. which are kept about *Mosko*.

The next is the Lord Steward of his houshold, at this time, one *Gregorie Vasilowich Godonoe*. The third is his Treasurer, that keepeth all his moneys, jewels, plate, &c. now called *Stepan Vasilowich Godonoe*. The

fourth his Controller, now *Andreas Petrolowich Clesinine*. The fifth his Chamberlain. He that attendeth that office at this time, is called *Estoma Bisabroza Pastelnischay*. The sixth his Tasters; now *Theodore Alexandrowich*, and *Juan Vasilowich Godonoe*. The seventh his Harbengers, which are three Noblemen, and divers other Gentlemen that do the office under them. These are his ordinary officers, and offices of the chiefest account.

Of Gentlemen beside that wait about his chamber and person (called *Shilsey Strapsey*) there are two hundred, all Noblemens sonnes. His ordinary Guard is 2000. Hagbutters ready with their pieces charged, and their match lighted, with other necessary furniture; continually day and night: which come not within the house, but wait without in the court or yard, where the Emperour is abiding. In the night time there lodgeth next to his bedchamber the chief Chamberlain, with one or two more of best trust about him. A second chamber off there lodge six

other of like account, for their truſt and faithfulneſſe. In the third chamber lie certain young Gentlemen, of theſe two hundred called *Shilſey Strapſey*, that take their turns by fourties every night. There are Grooms beſides that watch in their courſe, and lie at every gate and doore of the Court called *Eſtopnick*.

The Hagbutters or Gunners, whereof there are two thouſand (as was ſaid before) watch about the Emperours lodging or bed-chamber by courſe, two hundred and fiftie every night, and two hundred and fiftie more in the Court yard, and about the Treaſure-houſe. His court or houſe at the *Mosko* is made Caſtle-wiſe, walled about, with great ſtore of fair ordinance planted upon the wall, and containeth a great breadth of ground within it, with many dwelling houſes, which are appointed for ſuch as are known to be ſure, and truſtie to the Emperour.

Of the private behaviour or qualitie of the Russe people.

CHAP. XXVIII.

THe private behaviour and qualitie of the *Russe* people may partly be understood by that which hath been said concerning the publick state and usage of the countrey. As touching the naturall habit of their bodies, they are for the most part of a large size, and of very fleshly bodies: accounting it a grace to be somewhat grosse and burley, and therefore they nourish and spread their beards to have them long and broad. But for the most part they are very unwieldie and unactive withall. Which may be thought to come partly of the climate, and the numbnesse which they get by the cold in winter, and partly of their diet, that standeth most of roots, onions, garlick, cabbage, and such like things that breed grosse humours, which they use to eat alone, and with their other meats.

Their diet is rather much then curious.

rious. At their meals they begin commonly with a *Chark* or small cup of *Aqua vitæ* (which they call *Russe* wine) and then drink not till towards the end of their meals, taking it in largely, and altogether, with kissing one another at every pledge. And therefore after dinner there is no talking with them, but every man goeth to his bench to take his afternoons sleep, which is as ordinary with them as their nights rest. When they exceed, and have varietie of dishes, the first are their baked meats (for rost meats they use little) and then their broaths or pottage. To drink drunk, is an ordinary matter with them every day in the week. Their common drink is *Mead*: the poorer sort use water, and a thin drink called *Quasse*, which is nothing else (as we say) but water turned out of his wits, with a little branne meashed with it.

This diet would breed in them many diseases, but that they use bath-stoves or hot-houses in stead of all Physick, commonly twice or thrice every week. All the winter-time,

and almoſt the whole Summer, they heat there *Peaches*, which are made like the *Germane* bathſtoves, and their *Potlads* like ovens, that ſo warm the houſe, that a ſtranger at the firſt ſhall hardly like of it. Theſe two extremities, ſpecially in the winter of heat within their houſes, and of extreme cold without, together with their diet, maketh them of a dark and ſallow complexion, their skinnes being tanned and parched both with cold and with heat; ſpecially the women, that for the greater part are of farre worſe complexions then the men. Whereof the cauſe I take to be their keeping within the hot houſes, and buſying themſelves about the heating and uſing of their bathſtoves and peaches.

The *Ruſſe*, becauſe that he is uſed to both theſe extremities of heat and of cold, can bear them both a great deal more patiently then ſtrangers can do. You ſhall ſee them ſometimes (to ſeaſon their bodies) come out of their bathſtoves all on a froth, and fuming, as hot almoſt as a pig at a ſpit, and preſently to leap into the river

river-ſtark naked, or to poure cold water all over their bodies, and that in the coldeſt of all the winter-time. The women to mend the bad hue of their skinnes uſe to paint their faces with white and red colours, ſo viſibly, that every man may perceive it. Which is made no matter, becauſe it is common, and liked well by their husbands: who make their wives and daughters an ordinary allowance to buy them colours to paint their faces withall, and delight themſelves much to ſee them of fowl women to become ſuch fair images. This parcheth the skin, and helpeth to deform them when their painting is off.

They apparel themſelves after the Greek manner. The Noblemans attire is on this faſhion: Firſt a *Taffia*, or little night-cap on his head, that covereth little more then his crown, commonly very rich, wrought of ſilk and gold thread, and ſet with pearl & precious ſtone. His head he keepeth ſhaven cloſe to the very skin, except he be in ſome diſpleaſure with the Emperour: Then he ſuffereth his hair

to grow and hang down upon his shoulders, covering his face as uggly and deformedly as he can. Over the *Taffia* he weareth a wide cap of black Fox (which they account for the best furre) with a *Tiara* or long bonnet put within it, standing up like a *Persian* or *Babylonian* hat. About his neck (which is seen all bare) is a coller set with pearl and precious stone, about three or foure fingers broad. Next over his shirt (which is curiously wrought, because he strippeth himself into it in the Summer time, while he is within the house) is a *Shepon*, or light garment of silk, made down to the knees, buttoned before: and then a *Caftan* or a close coat buttoned, and girt to him with a *Persian* girdle, whereat he hangs his knives and spoon. This commonly is of cloth of gold, and hangeth down as low as his ancles. Over that he weareth a loose garment of some rich silk, furred and faced about with some gold lace, called a *Ferrus*. Another over that of chamlet, or like stuff called an *Alhaben*, sleeved and hanging low, and the cape commonly broached,

broached, and set all with pearl. When he goeth abroad, he casteth over all these (which are but sleight though they seem to be many) another garment, called an *Honoratkey*, like to the *Alkaben*, save that it is made without a coller for the neck; and this is commonly of fine cloth, or Camels hair. His buskins (which he weareth in stead of hose, with linen folles under them in stead of boot-hose) are made of a *Persian* leather, called *Saphian*, embroidered with pearl. His upper stocks commonly are of cloth of gold. When he goeth abroad, he mounteth on horseback, though it be but to the next doore, which is the manner also of the *Boiarskey*, or Gentlemen.

The *Boiarskey* or Gentlemans attire is of the same fashion, but differeth in stuff: and yet he will have his *Caftan* or undercoat sometimes of cloth of gold, the rest of cloth, or silk.

The Noblewoman (called *Chyna Boiarshena*) weareth on her head first a caul of some soft silk (which is commonly red) and over it a frontlet, called

called *Obroſa* of white colour over that her cap (made after the coif faſhion of cloth of gold) called *Shapka Zempska*, edged with ſome rich turre, and ſet with pearl and ſtone. Though they have of late begun to diſdain embroidering with pearl about their caps, becauſe the Dyacks and ſome Merchants wives have taken up the faſhion. In their ears they wear ear-rings (which they call *Sargee*) of two inches or more compaſſe, the matter of gold ſet with Rubies, or Saphires, or ſome like pretious ſtone. In ſummer they go often with kerchiefs of fine white lawn, or cambrick, faſtned under the chinne, with two long taſſels pendent. The kerchief ſpotted & ſet thick with rich pearl. When they ride or go abroad in rainie weather, they wear white hats with coloured bands (called *Stapa Zemskoy*.) About their necks they wear collers of three or foure fingers broad, ſet with rich pearl and precious ſtone. Their upper garment is a looſe gown, called *Opoſken*, commonly of skarler, with wide looſe ſleeves, hanging down to the ground, buttened

tened before with great gold buttons, or at leaſt ſilver and guilt, nigh as big as a walnut. Which hath hanging over it, faſtned under the cap, a large broad cape of ſome rich furre, that hangeth down almoſt to the middes of their backs. Next under the *Oposken* or upper garment, they wear another, called a *Leitnick*, that is made cloſe before with great wide ſleeves, the cuff or half ſleeve up to the elbows, commonly of cloth of gold, and under that a *Ferris Zemskoy*, which hangeth looſe buttoned throughout to the very foot. On the handwreſts they wear very fair bracelets, about two fingers broad of pearl and precious ſtone. They go all in buskins of white, yellow, blue, or ſome other coloured leather, embroidered with pearl. This is the attire of the Noblewomen of *Ruſſia*, when ſhe maketh the beſt ſhew of her ſelf. The Gentlewomans apparell may differ in the ſtuff, but is all one for the making or faſhion.

As for the poore *Mouſick* and his wife they go poorly clad. The man with his *Odnoratkey*, or looſe gown

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to the small of the legge, tyed together with a lace before, of course white or blue cloth, with some *Shube* or long wastcote of furre, or of sheepskinne under it, and his furred cap, and buskins. The poorer sort of them have their *Odnorathey*, or upper garment, made of Cows hair. This is their winter habit. In the summer time commonly they wear nothing but their shirts on their backs and buskins on their legges. The woman goeth in a red or blue gown, when she maketh the best shew, and with some warm *Shube* of furre under it in the winter time. But in the summer, nothing but her two shirts (for so they call them) one over the other, whether they be within doors, or without. On their heads they wear caps of some coloured stuff, many of velvet, or of cloth of gold, but for the most part kerchiefs. Without ear-rings of silver or some other metall, and her crosse about her neck, you shall see no *Russe* woman, be she wife or maid.

As touching their behaviour and quality otherwise, they are of reasonable

sonable capacities, if they had those means that some other nations have to train up their wits in good nurture and learning. Which they might borrow of the *Polonians*, and other their neighbours, but that they refuse it of a very self pride, as accounting their own fashions to be farre the best. Partly also (as I said before) for that their manner of bringing up (void of all good learning and civil behaviour) is thought by their governours most agreeable to that State, and their manner of government. Which the people would hardly bear, if they were once civilled, and brought to more understanding of God, and good policie. This causeth the Emperours to keep out all means of making it better, and to be very warie for excluding all peregrinitie, that might alter their fashions. Which were lesse to be disliked, if it set not a print into the very minds of his people. For as themselves are very hardly and cruelly dealt withall by their chief Magistrates, and other superiours, so are they as cruell one against another, specially over their inferiours,

inferiours, and such as are under them. So that the baseſt and wretchedeſt *Chriſtiane* (as they call him) that ſtoopeth and croucheth like a dog to the Gentleman, and licketh up the duſt that lieth at his feet, is an intolerable tyrant where he hath the advantage. By this means the whole Countrey is filled with rapine and murder. They make no account of the life of a man. You ſhall have a man robbed ſometime in the very ſtreets of their towns, if he go late in the evening, and yet no man to come forth out of his doores to reſcue him, though he hear him crie out. I will not ſpeak of the ſtrangeneſſe of the murders, and other cruelties committed among them, that would ſcarcely be believed to be done among men, ſpecially ſuch as profeſſe themſelves Chriſtians.

The number of their vagrant and begging poore is almoſt infinite, that are ſo pinched with famine and extreme need, as that they begge after a violent and deſperate manner, with *give me and cut me, give me and kill me*, and ſuch like phraſes. Whereby

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it may be gheſſed what they are towards ſtrangers, that are ſo unnaturall and cruell towards their own. And yet it may be doubted whether is the greater, the cruelrie or intemperancie that is uſed in that countrey. I will not ſpeak of it, becauſe it is ſo foul, and not to be named. The whole countrey overfloweth with all ſinne of that kind. And no marvell, as having no law to reſtrain whoredomes, adulteries, and like uncleanneſſe of life.

As for the truth of his word, the *Ruſſe* for the moſt part maketh ſmall regard of it, ſo he may gain by a lie, and breach of his promiſe. And it may be ſaid truly (as they know beſt that have traded moſt with them) that from the great to the ſmall (except ſome few that will ſcarcely be found) the *Ruſſe* neither believeth any thing that another man ſpeaketh, nor ſpeaketh any thing himſelf worthy to be believed. Theſe qualities make them very odious to all their neighbours, ſpecially to the *Tartars*, that account themſelves to be honeſt and juſt in compariſon of the *Ruſſe*.

It

It is supposed by some that do well consider of the state of both countreys, that the offence they take at the *Russe* government, and their manner of behaviour, hath been a great cause to keep the *Tartar* still Heathenish and to mislike (as he doth) of the Christian profession.

FINIS.